DOCUMENT RESUME

ED 412 370 CE 074 894

AUTHOR	Levine, S. Joseph, Ed.
TITLE	Proceedings of the Annual Midwest Research-to-Practice Conference in Adult, Continuing and Community Education (16th, East Lansing, Michigan, October 15-17, 1997).
INSTITUTION	Michigan State Univ., East Lansing. Dept. of Agricultural and Extension Education.
PUB DATE	1997-10-00
NOTE	208p.
PUB TYPE	Collected Works - Proceedings (021)
EDRS PRICE	MF01/PC09 Plus Postage.
DESCRIPTORS	*Adult Education; Adult Educators; Age Differences; Aging (Individuals); Andragogy; *Community Education; Curriculum Development; Developing Nations; Disabilities; Educational Change; *Educational Research; Females; Foreign Countries; Labor Force; Literacy Education; Mathematics Anxiety; Participatory Research; *Research and Development; Residential Programs; Sex Differences; Sexual Harassment; Staff Development; Teacher Improvement; *Theory Practice Relationship
IDENTIFIERS	Guatemala; Transformative Learning

ABSTRACT

This proceedings contains 29 presentations: "Meaning of Participating in Technology Training" (Cynthia S. Blodgett-McDeavitt); "Applying Actor Network Theory to Curricular Change in Medical Schools" (Karen V. Busch); "Politics of Humanism" (Mary Katherine Cooper); "Reasons for the Nonparticipation of Adults in Rural Literacy Programs in Western Guatemala, Central America" (German Cutz); "Transformative Learning" (Barbara J. Daley); "Illiteracy of Literalism" (John M. Dirkx); "Linguistics of Andragogy and Its Offspring" (Trenton R. Ferro); "Social Gospel: Lindeman's Overlooked Inspiration?" (James C. Fisher); "How Learning in Residence Fosters Transformative Learning and Connected Teaching" (Jean Anderson Fleming); "Changing Math Anxiety and Attitudes with the Use of Graphics Calculators" (M. Catherine Gardner); "Adult Learning, Global Civil Society, and Politics" (Budd L. Hall); "Looking Back, Looking Forward: Reflections on the Origins of the International Participatory Research Network and the Participatory Research Group in Toronto, Canada" (Budd L. Hall); "Linking Critical Qualitative Research to Practice" (Elisabeth Hayes, Wendy Way); "Factors Influencing the Ways that Sexually Harassed Women Adult Educators Make Meaning of Their Experiences" (Eunice E. Hornsby); "Types of Sexual Harassment Perpetrated Against Women Adult Educators by Their Students" (Eunice E. Hornsby); "Trainees' Perceptions of Formal Training and Informal Learning" (Susan Klingel-Dowd); "Princess and the Pea: Professional Practical Knowledge of Female Educational Leaders" (Ruth S. Lavin); "Building a Learning Community" (Randee Lipson Lawrence); "Research and the Practitioner" (S. Joseph Levine); "She Said, He Said or a Dialogue on Gender Perspectives of Adult Education Theory and Practice" (Natalie K. Manbeck, Robert H. Bruhl); "Transformative Learning: Applications for the Development of Learning Organizations" (Sheila McCutchan); "Relationship Between Producing Published Research and Student Evaluations of Teaching of University Faculty" (James H. McElhinney, Jean Anderson Fleming); "Journal Writing as a Form of Professional Development" (Richard A. Orem); "Hesitating to Disclose"

+++++ ED412370 Has Multi-page SFR---Level=1 +++++
(Tonette S. Rocco); "Characteristics and Principles of University-Community Partnerships" (Lorilee R. Sandmann, Charles A. Baker-Clark); "Teaching Portfolio" (Maureen A. Shannon, Jonathan D. Rohrer); "Repeat Performance: How Adult Education Reproduces the Status Quo" (Barbara Sparks); "Aging Workforce: One University's Response" (David S. Stein. Tonette S. Rocco, Kelly M. Goldenetz); and "Adult Learning and the Uses of Biography" (Steven Weiland). (YLB)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED 412 370

Proceedings of the

Sixteenth Annual

Midwest Research-to-Practice Conference

in

Adult, Continuing and Community Education

at

Michigan State University
East Lansing, Michigan

October 15-17, 1997

Hosted by

University Outreach
Agricultural and Extension Education
Higher, Adult and Lifelong Education
MSU Extension

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☐ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

MICHIGAN STATE UNIVERSITY

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL HAS BEEN GRANTED BY

S J Levine

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

CE 074 894

Proceedings

of the

Sixteenth Annual

Midwest Research-to-Practice Conference

in Adult, Continuing and Community Education

October 15-17, 1997

Edited by

S. Joseph Levine, Ph.D.
Professor
Department of Agricultural and Extension Education
Michigan State University
East Lansing, Michigan

Proceedings of the

1997 Midwest Research-to-Practice Conference
in Adult, Continuing and Community Education

have been entered into the ERIC system at the:

ERIC Clearinghouse on Adult, Career, and Vocational Education
Center on Education and Training for Employment
College of Education
The Ohio State University
1900 Kenny Road
Columbus, OH 43210-1090

800/848-4815, ext 4-7886
fax: 614/292-1260
email: ericacve@postbox.acs.ohio-state.edu
website: http://coe.ohio-state.edu/cete/ericacve/index.htm

Acknowledgements

1997 Proceedings cover design: Alicia Burnell
Outreach Communications
Michigan State University

1997 Proceedings publication: Thomas Emling
MSU Extension / University Outreach

and

S. Joseph Levine
Department of Agricultural and Extension Education
Michigan State University

MICHIGAN STATE
UNIVERSITY

October 15, 1997

Dear Research-to-Practice Conference Participants:

Welcome to the 1997 Annual Midwest Research-to-Practice Conference in Adult, Continuing and Community Education and the campus of Michigan State University!!

Michigan State University, founded in 1855 and the nation's first Land Grant University, has had a long and distinguished history in the area of adult education.

> Beginning in 1876, special farmer's institutes were established as an outreach of the University.
>
> As early as 1906, professors from the campus in East Lansing traveled to every corner of the state of Michigan on *Corn Gospel Trains* teaching rural farmers how to select ears of corn that would yield the best kernels to be used as seed.
>
> In 1907 a 22 year old young man from St. Clair, Michigan by the name of Eduard Lindeman was invited to enroll at the college in a Sub-Freshman program - designed especially for minority and disadvantaged students. Lindeman would later become what many adult educators would describe as the "grandfather" of the adult education movement in the United States.
>
> Graduating in 1911, Lindeman would return to the campus in 1914 as the first State Leader of Boys' and Girls' Clubs for the newly created Cooperative Extension Service.
>
> Concerned with bridging the distance between the campus and the learner's of the state of Michigan, MSU's educational radio station began broadcasting in 1922 and the first educational television station East of the Mississippi River was established on the campus in 1954.

The list can go on and on! The significance, though, is in the welcome we extend to each of you to join together here in East Lansing to study the linkage between adult education research and practice on the grounds of an institution that is so strongly committed to strengthen that linkage.

We expect that this year's Research-to-Practice Conference will continue the fine tradition that we have enjoyed for the past 15 years. We hope that you will be able to use your time well to explore new issues with your colleagues, to be challenged to look beyond simplistic answers, and encouraged to return home at the end of the Conference excited with new strategies for helping meet the learning needs of adults.

Enjoy the conference, the campus and the opportunity to learn!

S. Joseph Levine
Conference Chair

Michael Spurgin
Conference Co-Chair

Midwest Research-to-Practice Conference

in Adult, Continuing and Community Education

Mission Statement

The conference provides a forum for practitioners and researchers to discuss practices, concepts, evaluation, and research studies in order to improve practice in Adult Education. It facilitates dialogue and the initiation and pursuit of projects among individuals and groups working in the various fields of Adult Education. Through such discussion and collaboration participants contribute toward the realization of a more humane and just society through lifelong learning.

Prepared on behalf of the Midwest Research-to-Practice Conference
Steering Committee by Boyd Rossing
May 28, 1991

Sixteenth Annual

Midwest Research-to-Practice Conference

in Adult, Continuing and Community Education

October 15-17, 1997

Conference Hosts / Sponsors

MICHIGAN STATE
UNIVERSITY

Vice Provost for University Outreach
Department of Agricultural and Extension Education
College of Agriculture and Natural Resources
Department of Educational Adminstration
Higher, Adult and Lifelong Education
College of Education
Michigan State University Extension

Major Co-Sponsor:

Michigan Association for Adult and Continuing Education

Affiliate Sponsor:

Vertex Computers, Lansing, MI

Many people have helped to make the *1997 Midwest Research-to-Practice Conference in Adult, Continuing and Community Education* a success. A special thanks to *all* of the following:

Charles Baker-Clark
Corinna Batora
Larry Berlin
Dixie Bettinghouse
Laura Bierema
Lloyd Bingman
John Dirkx
Tom Emling
Falinda Geerling
Kathy Gervasi
Lisa Haston
Olga Kritskaya
S. Joseph Levine, *Chair*
Merry Malfroid
Rosa Mallett
Nancy Matsumuro
Gloria Grady Mills
Carla Nichols
Debra Plichta
Lorilee Sandmann
Beverly Schmoll
Jim Snoddy
Michael Spurgin, *Co-Chair*
Michael Tate
Cary Trexler

1997 Midwest Research-to-Practice Conference

in Adult, Continuing and Community Education

Steering Committee Members

Edle Adekunte-Wilson
University of Wisconsin Extension
West Allis, WI

Ann Austin
SSM Rehabiltation Institute
St. Louis, MO

Wayne Babchuk
University of Nebraska
Lincoln, NE

Ian Baptiste
National- Louis University
Wheaton, IL

Lawrence Berlin
The University of Michigan
Ann Arbor, MI

Cindy Blodgett-McDeavitt
University of Nebraska
Lincoln, NE

David Boggs
The Ohio State University
Columbus, OH

Barbara Daley
University of Wisconsin-Milwaukee
Milwaukee, WI

John Dirkx
Michigan State University
East Lansing, MI

Trenton Ferro
Indiana University of Pennsylvania
Indiana, PA

James Fisher
University of Wisconsin-Milwaukee
Milwaukee, WI

Jeanette Harold
Kansas State University
Manhattan, KS

Tom Heaney
National- Louis University
Chicago, IL

John Henschke
University of Missouri
St. Louis, MO

William Hine
Eastern Illinois University
Charleston, IL

Paul Ilsley
Northern Illinois University
DeKalb, IL

S. Joseph Levine
Michigan State University
East Lansing, MI

Merry Malfroid
Michigan State University
Grand Rapids, MI

Larry Martin
University of Wisconsin-Milwaukee
Milwaukee, WI

James McElhinney
Ball State University
Muncie, IN

Leon McKenzie
Indiana University Hospitals
Indianapolis, IN

Craig Mealman
National-Louis University
Wheaton, IL

Peter Murk
Ball State University
Muncie, IN

Charles Oaklief
Kansas State University
Manhattan, KS

Richard Orem
Northern Illinois University
DeKalb, IL

Beth Pike
University of Missouri-St. Louis
St. Louis, MO

Amy Rose
Northern Illinois University
DeKalb, IL

Boyd Rossing
University of Wisconsin-Madison
Madison, WI

Lorilee Sandmann
Michigan State University
East Lansing, MI

Beverly Schmoll
University of Michigan-Flint
Flint, MI

James Snoddy
Michigan State University
East Lansing, MI

Barbara Sparks
University of Nebraska-Lincoln
Lincoln, NE

Michael Spurgin
Michigan State University
East Lansing, MI

B. Allen Talbert
Purdue University
West Lafayette, IN

John Vernitte
St. Charles, MO

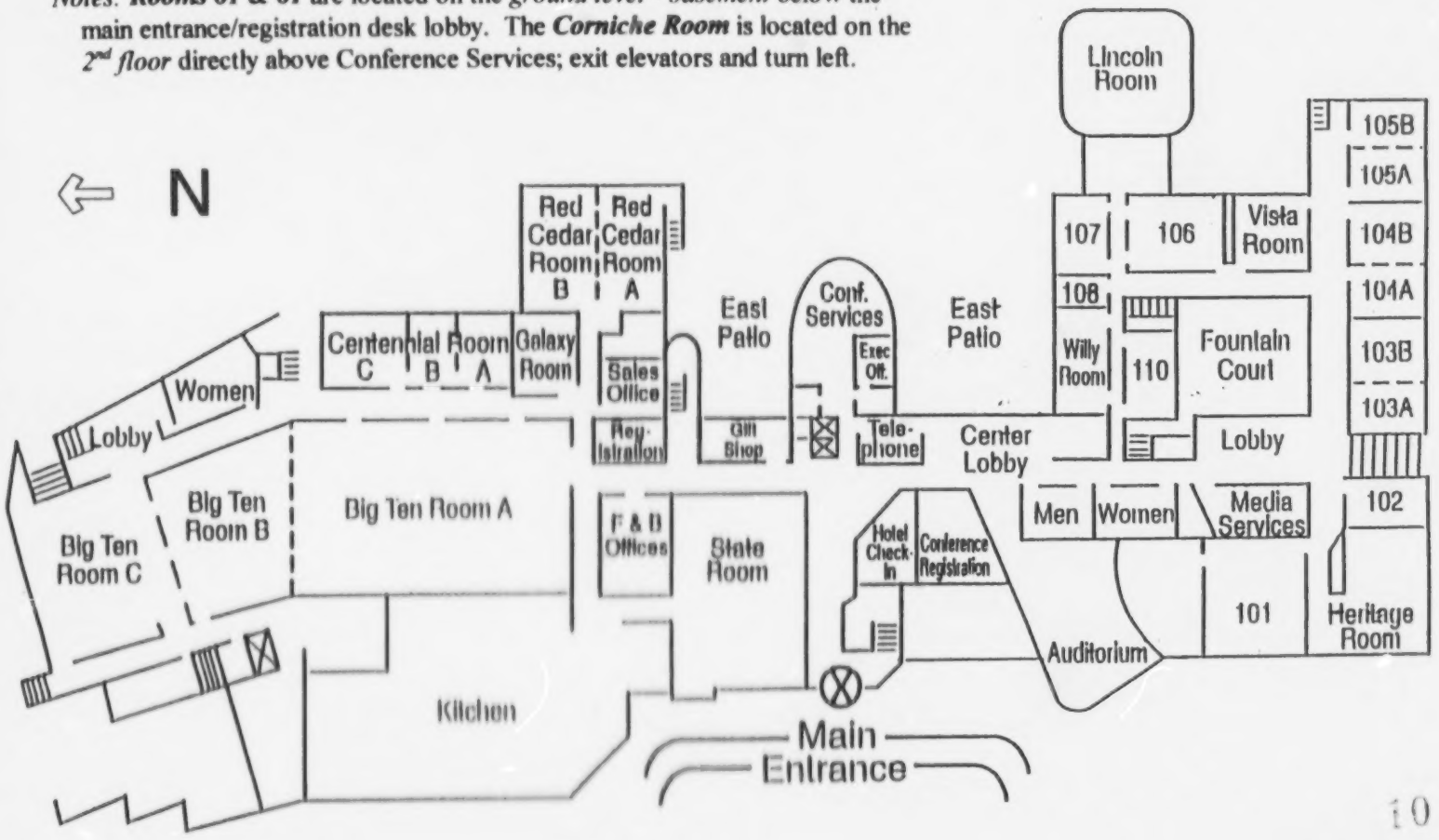
Danny Wood
Indianapolis, IN

George S. Wood, Jr.
Ball State University
Muncie, IN

8 BEST COPY AVAILABLE

Michigan State University
Kellogg Center for Continuing Education
Lobby Level: 1st Floor

Notes: ***Rooms 61 & 61*** are located on the *ground level - basement* below the main entrance/registration desk lobby. The ***Corniche Room*** is located on the *2nd floor* directly above Conference Services; exit elevators and turn left.



1997 Midwest Research-to-Practice Conference
in Adult, Continuing and Community Education

PROGRAM SCHEDULE

WEDNESDAY, OCTOBER 15, 1997
Kellogg Center for Continuing Education

7:00 pm-10:00 pm **Town Meeting and Reception**
Red Cedar Room

"The Role of Politics in the Research and Practice of Adult Education"

Bruce Smith, *Moderator*
Michigan State University
Jim Folkening
Michigan Department of Education
Gloria Grady Mills
Oakland Community College
Steve Weiland
Michigan State University

THURSDAY, OCTOBER 16, 1997

9:00 -9:15 a.m. **Opening General Session**
Lincoln Room

Welcome and Introductions

Carol Ames, Dean
College of Education
S. Joseph Levine, Conference Chair
Department of Agricultural and Extension Education
Michael Spurgin, Conference Co-Chair
University Outreach
Michigan State University

9:15-10:30 a.m. **Panel Discussion and Dialogue**
Lincoln Room

"How Does the Political Context Shape and Influence the Practice of Helping Adults Learn?"

Moderator John Dirkx
Department of Educational Administration
Michigan State University

Panelists Virginia Watson
Adult Literacy/Basic Education
Central Michigan University, Mt. Pleasant, MI

John Beck
Labor & Industrial Relations/Workplace Learning
Michigan State University

Rick Kibbey
Community Education
Community Research and Education Center, Lansing, MI

10:45-11:45 a.m. **Concurrent Sessions: 1**

James C. Fisher
The Social Gospel: Lindeman's Overlooked Inspiration?
Room 103B

John M. Dirkx
The Illiteracy of Literalism: Understanding Learning in the "Age of Information"
Room 104A

Barbara J. Daley
Transformative Learning: Theory to Practice Links
Room 104B

Randee Lipson Lawrence
Building A Learning Community
Room 107

James H. McElhinney and Jean Anderson Fleming
Relationship Between Producing Published Research and Student Evaluations of Teaching of University Faculty
Room 110

12:00 noon-1:30 p.m. **Luncheon**
Big Ten Room B
Presentation of the *1997 Midwest Research-to-Practice Conference* Graduate Student Research Paper Award

Welcome Merry Malfroid
Michigan State University

Presenter Larry Berlin
The University of Michigan

1:45 -2:45 p.m. **Concurrent Sessions: 2**

German Cutz
Reasons for the Nonparticipation of Adults in Rural Literacy Programs in Western Guatemala, Central America
Room 103B

Natalie Manbeck and Robert H. Bruhl
She Said, He Said or a Dialogue on Gender Perspectives of Adult Education Theory and Practice
Room 104A

Mary Katherine Cooper
The Politics of Humanism: Defining Educational Philosophy and Its Role in Adult Educational Practice
Room 104B

Jean Anderson Fleming
How Learning in Residence Fosters Transformative Learning and Connected Teaching
Room 107

Elisabeth Hayes and Wendy Way
Linking Critical Qualitative Research to Practice: Insights from a Study of the Experiences of Women in a "Work Not Welfare" Job Training Program
Room 110

3:00-4:00 p.m. **Concurrent Sessions: 3**

Cynthia Blodgett-McDeavitt
Meaning of Participating in Technology Training: A Phenomenology
Room 103B

Eunice Hornsby
Factors Influencing the Ways that Sexually Harassed Women Adult Educators Make Meaning of Their Experiences
Room 104A

Barbara Sparks
Repeat Performance: How Adult Education Reproduces the Status Quo
Room 104B

Maureen A. Shannon and Jonathan D. Rohrer
The Teaching Portfolio: A Modest Proposal for Change in the Adult Educator's Teaching Through Reflection and Analysis
Room 107

David S. Stein and Kevin J. Freer
Transfer of Training in Workplace Literacy Programs
Room 110

5:00 - 6:00 p.m. **Conference Reception**
Kresge Art Museum on the MSU campus, East Lansing

FRIDAY, OCTOBER 17, 1997
Kellogg Center for Continuing Education

8:30-9:20 a.m. **Concurrent Sessions: 4**

Trenton R. Ferro
The Linguistics of Andragogy and Its Offspring
Room 102

Tonette Rocco
Hesitating to Disclose: Adult Students with Invisible Disabilities and Their Experience with Understanding and Articulating Disability
Room 110

Steven Weiland
Adult Learning and the Uses of Biography
Corniche Room

S. Joseph Levine
Research and the Practitioner: Toward an Expanded Conceptualization
Room 62

Susan Klingel-Dowd
Trainees' Perceptions of Formal Training and Informal Learning
Room 61

9:40-10:30 a.m. **Concurrent Sessions: 5**

Eunice Hornsby
Types of Sexual Harassment Perpetrated Against Women Adult Educators By Their Students
Room 102

Budd L. Hall
Looking Back, Looking Forward: Reflections on the Origins of the International Participatory Research Network and the Participatory Research Group in Toronto, Canada
Room 110

Ruth Schmidle Lavin
The Princess and the Pea: The Professional Practical Knowledge of Female Educational Leaders
Corniche Room

David Stein, Tonette Rocco and Kelly Goldenetz
The Aging Workforce: One University's Response
Room 62

Karen V. Busch
Applying Actor Network Theory to Curricular Reform in Three Medical Schools: Policy Strategies For Initiating and Sustaining Change
Room 61

FRIDAY, OCTOBER 17, 1997 - *continued*

10:50-11:40 a.m. **Concurrent Sessions: 6**

Brett Stenger and John M. Dirkx
Education-for-Work: Parent's Perceptions and Implications for Research-to-Practice In Adult Education
Room 102

Lorilee R. Sandmann and Charles A. Baker-Clark
Characteristics and Principles of University-Community Partnerships: A Delphi Study
Room 110

M. Catherine Gardner
Changing Math Anxiety and Attitudes with the Use of Graphics Calculators: Differences by Gender and Age of Student *Corniche Room*

Richard Orem
Journal Writing as a Form of Professional Development
Room 62

Sheila McCutchan
Transformative Learning: Applications for the Development of Learning Organizations
Room 61

12:00 noon-1:30 p.m. **Luncheon**
Centennial Rooms (A, B & C)

Keynote Presentation

"Adult Learning, Global Civil Society and Politics"

Budd L. Hall, Chair
Department of Adult Education,
Community Development and Counseling Psychology
Ontario Institute for Studies in Education
University of Toronto (OISE/UT)
Toronto, Canada

1:45 p.m. **Adjournment**

1998 Midwest Research-to-Practice Conference
in Adult, Continuing and Community Education
Ball State University
October 8-10, 1998

1999 Midwest Research-to-Practice Conference
in Adult, Continuing and Community Education
University of Missouri-St. Louis
October 1999

TABLE OF CONTENTS

Cynthia Blodgett-McDeavitt	Meaning of Participating in Technology Training: A Phenomenology	1
Karen V. Busch	Applying Actor Network Theory to Curricular Reform in Three Medical Schools: Policy Strategies for Initiating and Sustaining Change	7
Mary Katherine Cooper	The Politics of Humanism: Defining Educational Philosophy and Its Role in Adult Educational Practice	13
German Cutz	Reasons for the Nonparticipation of Adults in Rural Literacy Programs in Western Guatemala, Central America	19
Barbara J. Daley	Transformative Learning: Theory to Practice Links	25
John M. Dirkx	The Illiteracy of Literalism: Understanding Learning in the "Age of Information"	31
Trenton R. Ferro	The Linguistics of Andragogy and Its Offspring	37
James C. Fisher	The Social Gospel: Lindeman's Overlooked Inspiration?	43
Jean Anderson Fleming	How Learning in Residence Fosters Transformative Learning and Connected Teaching	49
M. Catherine Gardner	Changing Math Anxiety and Attitudes with the Use of Graphics Calculators: Differences by Gender and Age of Student	55
Budd L. Hall	Adult Learning, Global Civil Society and Politics	61
Budd L. Hall	Looking Back, Looking Forward: Reflections on the Origins of the International Participatory Research Network and the Participatory Research Group in Toronto, Canada	75

16

Elisabeth Hayes Wendy Way	Linking Critical Qualitative Research to Practice: Insights from a Study of the Experiences of Women in a "Work Not Welfare" Job Training Program	91
Eunice Hornsby	Factors Influencing the Ways that Sexually Harassed Women Adult Educators Make Meaning of Their Experiences	97
Eunice Hornsby	Types of Sexual Harassment Perpetrated Against Women Adult Educators by Their Students	103
Susan Klingel-Dowd	Trainees' Perceptions of Formal Training and Informal Learning	109
Ruth Schmidle Lavin	The Princess and the Pea: The Professional Practical Knowledge of Female Educational Leaders	115
Randee Lipson Lawrence	Building A Learning Community	121
S. Joseph Levine	Research and the Practitioner: Toward an Expanded Conceptualization	127
Natalie Manbeck Robert H. Bruhl	She Said, He Said or a Dialogue on Gender Perspectives of Adult Education Theory and Practice	133
Sheila McCutchan	Transformative Learning: Applications for the Development of Learning Organizations	139
James H. McElhinney Jean Anderson Fleming	Relationship Between Producing Published Research and Student Evaluations of Teaching of University Faculty	145
Richard Orem	Journal Writing as a Form of Professional Development	151
Tonette Rocco	Hesitating to Disclose: Adult Students with Invisible Disabilities and Their Experience with Understanding and Articulating Disability	157
Lorilee R. Sandmann Charles A. Baker-Clark	Characteristics and Principles of University-Community Partnerships: A Delphi Study	165

Maureen A. Shannon Jonathan D. Rohrer	The Teaching Portfolio: A Modest Proposal for Change in the Adult Educator's Teaching Through Reflection and Analysis.....	171
Barbara Sparks	Repeat Performance: How Adult Education Reproduces the Status Quo.....	177
David Stein Tonette Rocco Kelly Goldenetz	The Aging Workforce: One University's Response.....	183
Steven Weiland	Adult Learning and the Uses of Biography.....	189

MEANING OF PARTICIPATING IN TECHNOLOGY TRAINING: A PHENOMENOLOGY

Cynthia S. Blodgett-McDeavitt

ABSTRACT

This phenomenological study was undertaken in an attempt to understand the meaning of the experience of being in technology training for three teachers. Three adult literacy practitioners who had recently experienced a technology training were selected to participate. Interviews revealed that the experience of being in a technology training is one filled with feelings that range from excitement to fear or intimidation interlaced with a clear sense of the value of the information. These teachers hold an expectation that learning the content of the training will be of benefit in the workplace or educational setting. Appropriate instructional methods and strategies that respect their capabilities is very important. Whether intrinsically or extrinsically motivated to attend the training, co-researchers find that there is learning to be accomplished and self-efficacy to be enhanced from the sometimes-trying experience.

INTRODUCTION

Teachers-as-learners present a number of questions for technology staff development planners. When it comes to learning about technology, a teacher may be negotiating unknown waters in a sea of new jargon, new machines, and new ways of facilitating learning, and may feel uncomfortable when participating in technology training (Willing & Girard, 1990). Beliefs about changes in technology in education present additional layers of scripting that serve to impact teacher attitudes. Responses to technology vary, and natural resistance may arise (p. 8) when the unfamiliar is introduced and comfort levels decrease.

The purpose of this study is to discover the meaning of the experience of participating in technology training. This study seeks to reveal more fully the meaning and essence of the experience through the eyes of three adult literacy practitioners who participated in technology training, to better understand the deep meanings within the variety of scripts that inform teachers' experiences with technology training.

RESEARCH QUESTION

The following research question serves as a guide for this phenomenological study: "What is the meaning of the experience of participating in technology training?" The major components of this question are "What," "meaning," "experience," and "participating." Use of the word "what" indicates present lack of information about the phenomenon and denotes clearly my curiosity about that which is being studied. "Meaning" refers to individual ways of making sense of experience and of knowing. The word "experience" is used to describe the event which triggers the development of meaning. "Participating" indicates that co-researchers are physically present at the event. Being physically present does not imply being fully engaged, nor does it suggest that understanding or comprehension is taking place.

This study is important for understanding teaching and learning because educators have beliefs about technology, as well as about their own learning, that impact how they interact with new instructional technologies. Little research explores the visceral-level values, attitudes, and beliefs about technology that lurk at the core of teachers as they participate in technology training. Exploring how they view their own values, attitudes, and beliefs about technology training may inform staff development planners to maximize participant learning.

A BRIEF REVIEW OF THE LITERATURE

Teachers enter learning situations for many reasons. One area of professional development for adult literacy practitioners that is the focus of considerable attention at this time is using technology in adult literacy instruction. Technology training can actually result in resistance or refusal (McKenzie, 1994, p. 1), and barriers such as values, attitudes, and beliefs about technology that translate into anxiety and fear can impact the extent to which teachers embrace such new ideas (Willing & Girard, 1990) and impact whether or not

BEST COPY AVAILABLE

new information is transferred to professional practice.

Beliefs are paradigms with which individuals make sense of experience. Beliefs are deeply rooted, difficult to change, which makes understanding teacher beliefs in professional development a critical issue. Self-beliefs, such as self-efficacy, are cornerstones of social cognitive theory, in which individual cognitive processes are central to transfer of behavior to outcomes (Gredler, 1992, p. 317). Teachers' beliefs are the best indicators of how they will make decisions about professional preparation and teaching practices (Pajares, 1992; Schmidt & Kennedy, 1996). As well, teachers enter the learning situation with their beliefs about learners firmly in place. This could present a challenge with which the teacher-learner must negotiate with care.

One element that needs to be in place for teachers to adopt innovative teaching practices is the teacher's own strong sense of perceived self-efficacy. Bandura (1986) describes self-efficacy as an individual's judgment of one's own abilities to take appropriate action to attain desired performance. Miller (1991) indicates a significant difference between high and low self-efficacy teachers in the way they view good teaching, their learners, their teaching, their professionalism, which they carry into the learning setting (Ladson-Billings, 1994). People avoid activities and situations they believe exceed their coping capabilities, but undertake challenges and choose situations they judge they can handle (Gredler, 1992, p. 322).

A teacher may have high or low self-efficacy in a specific content area, such as computer skills, but that level is not generalizable to other domains (Bandura, 1986). An expert in a content area and feels high perceived self-efficacy within that domain may feel low self-efficacy when it comes to another domain such as computer applications. The teacher who believes herself to be capable, but holds to the belief that low ability learners are lazy or stupid, may feel a clash of beliefs if she believes herself to be "technologically challenged."

CONCEPTUAL FRAMEWORK: PHENOMENOLOGY

Phenomenology is a research design used to study deep human experience. Not used to create new judgments or find new theories, phenomenology reduces rich descriptions of human experience to underlying, common themes, resulting in a short description in which every word accurately depicts the phenomenon as experienced by co-researchers. Moustakas (1994) discusses the four main steps of phenomenological processes: epoche, reduction, imaginative variation, and synthesis of composite textural and composite structural descriptions.

Edmund Husserl held that human experiences, or phenomena, appear in the consciousness and can be examined by way of epoche, or bracketing (setting aside) all forms and levels of personal presuppositions, biases, prejudgements, values, and other filters through which experience is normally channeled to make human meaning (Moustakas, 1994). Epoch clears the way for a researcher to comprehend new insights into human experience. A researcher experienced in phennomenological processes becomes able to see data from new, naive perspective from which fuller, richer, more authentic descriptions may be rendered. Bracketing biases is stressed in qualitative research as a whole, but the study of and mastery of epoche informs how the phenomenological researcher engages in life itself.

Following epoche, phenomenological reduction describes perceptions in rich, textural language, each perception adding to the whole knowing of the phenomenon. Through horizonalizing (viewing all statements as equal in value) and by building rich descriptions from statements, phenomenological reduction interweaves "person, conscious experience, and phenomenon" (Moustakas, 1994, p. 97). Imaginative variation, then, offers possible meanings from divergent perspectives that are systematically and reflectively explored. Finally, synthesis integrates the structural and textural descriptions into a statement which clearly, meaningfully, describes the essences of the phenomenon.

Intentionality, central to transcendental phenomenology, offers the vision that an object, real or imaginary, is real to the person who perceives it. By this, intentionality brings one to understand that the self and the world are inseparable. Perception of the real or the imaginary is the primary and undoubted source of knowledge and can vary in terms of when, how, where, from what background of experience, from what angle, and a host of other factors delineating experience. Each perception builds on the next to create a whole picture of the object.

Noema and noesis, concepts integral to phenomenology. Noemis, or the act of perceiving, must unify with noesis, or that which is experienced (Moustakas, 1994, p. 69) to "arrive at the essences of a phenomenon" (p. 75), the ultimate purpose of this research design.

METHODOLOGY

Phenomenology is a reflective research process. In this study, Epoche will involve a full realization and bracketing of my own feelings, attitudes and beliefs about teachers in technology training. I bracket my own judgements and values--my own remembered experiences--to fully see the phenomenon under observation. Observation begins with a full investigation into my own perceptions of technology training experiences. This description is joined by purposefully selected co-researchers. Following epoche, transcripts are examined to identify common themes (horizons) and compile textural descriptions of co-researchers' experiences. Imaginative variation seeks to develop a structural meaning of the experiences in an attempt to see the phenomenon from many perspectives. Finally textural and structural descriptions are synthesized to reduce co-researchers' experiences to invariate themes which encapsulate the phenomenon under investigation. From this point, the essence of teacher experience will emerge.

Sample selection was criterion based, with opportunistic bent. Essential criteria for selecting co-researchers are few. To participate in this study, co-researchers must have been involved with adult literacy teaching or tutoring, and must have recently participated in a technology training. They were also willing to participate in a lengthy initial interview, be available for follow up clarification questions, grant permission to tape-record the interview and grant permission to publish data.

Epoche

I became interested in this topic when I found myself resisting participation as a learner in training sessions. I believe that I fully understand that technology is a vital part of not only my life, but of the world in which I live. Yet I, a competent computer user, do not like to be a learner in technology training. I am filled with feelings, attitudes and beliefs about technology training. Epoche requires that I bracket my value of efficient use of time. I also must table my belief in the value of any learning experience as well a my belief that to be respected, a training program must give me what I want to know. I understand that each co-researchers' attitudes, values and beliefs are their own.

DATA COLLECTION AND ANALYSIS

Interview data was collected through long interviews. Themes and invariant structures representative of the nature of the experience were explored and a statement which reflected these themes was prepared. To protect anonymity and confidentiality of co-researchers the names of participants were changed in the transcripts, and reference to their workplaces was disguised. A modified van Kaam method is used to analyze transcriptions (Moustakas, 1994, pp. 121-122).

HORIZONALIZATION

Horizonalization is the process in which all conversations with co-researchers are examined with the understanding that all of their comments are of equal value. Horizons, or unique themes, identified from the conversations, then become "delimited" or stand out. Overlapping statements are eliminated from each co-researcher's transcription, leaving clear and unique horizons of descriptions of the experience of being in a technology training.

REDUCTION AND ELIMINATION

Moustakas (1994) describes phenomenological reduction as "returning to the self." From "the vantage point of self-awareness, self-reflection, and self-knowledge" phenomena can be experienced with a new view (p. 95). To establish each horizonalized expression as contributing to this experience, each statement from each co-researcher was examined for two requirements: (a) it contains "a moment of the experience that is a necessary and sufficient constituent for understanding it," and (b) it was "possible to abstract and label" the expression relevant to the experience (p. 121). Horizonalized expressions were identified with descriptors.

Overlapping themes were discarded, leaving core themes that are distinct and unique.

Individual Textural Description

Co-researcher X. Co-researcher X, a woman with little personal history with computers and software, described her needs for training as self-directed. She identified a gap in her skill level and sought out training, despite fear of humiliation. Describing her feelings going into training, she said she was "afraid of computers to begin with. That's a technology that's scary or was for me...I always felt I would break the computer if I pushed the wrong button." She wanted the trainer to respect her time, her ability to learn, and to be very patient. Her past experience with lack of technological skill has included feelings of feeling "dumb" and of extreme embarrassment: "I was still hesitant to even attempt it and seeing other people proficient at it and not wanting to look dumb and feel dumb around them." Yet, with some experience with learning how to use computers she has a new awareness that she is capable of learning and is excited about the vast amounts of information available to her on the internet: "I felt confident that I could do it if just given the opportunity to learn."

Co-researcher Y. Co-researcher Y has considerable experience with computers. She has considerable experience tutoring adults to read as well as training tutors. Knowing how technology can be applied to her work as a literacy practitioner influenced her decision to take advantage of an available training: to learn "how I can use it to better the (literacy) program or to help the student's learn to use the technology." She said she is "intrigued" by computers and the internet, and described her experience with the training as "I fairly enjoyed it!"

Co-researcher Z. Co-researcher Z is a male with considerable experience with computer technology. He tutors university students who are learning English and helps with translation of class notes. He also facilitates computer training. His computer and software knowledge is almost entirely self-taught. He indicated that because he had computer experience, in all of his jobs he was given the technological responsibilities. In his current position as technology support, Z was sent to another state for an intense two-day training. Describing his feelings about being in the training as "kind of strange," he said

> I was surrounded by a lot of people I didn't know and that always makes me a bit uncomfortable. I felt like the new kid....There were folks that had a lot more formal training than me and that always can be intimidating for a self-taught guy to be around some folks that have a lot of official schooling in it, degrees in it....feeling of being outclassed....It wasn't until there were other people that weren't getting some things and I was picking up on stuff that they weren't getting that I began to feel more comfortable, that I didn't feel that I was the lowest common denominator directing the speed of the class.

CLUSTERING AND THEMATIZING INVARIANT CONSTITUENTS: CORE THEMES

Analysis of the conversations revealed horizons that reduced to seven core themes: feelings about issues related to self, others, feelings about the experience, time, the trainer, the workshop, and transfer to work and other use. *Self* grouped expressions having to do with the co-researcher. *Others* grouped comments about other teachers or other participants and their perceived experiences with technology and training. *Feelings* grouped comments that directly addressed affective component of the co-researcher and the relationship with technology and technology training. *Time* grouped references to the passing of or value of time. *Trainer* clustered comments made about the person who facilitated the training session or workshop. *Workshop* clustered expressions about the logistics of getting to the setting, instructional methods, and any other comments about the workshop itself. *Transfer* groups comments about employment or uses of technology outside of the training session. These themes were mostly consistent across co-researchers. Co-researcher X was attributed with all seven themes, Y included all but *Time*, and Z included all but *Trainer*.

VALIDATION

The identified core themes were checked against the original transcripts to verify compatibility. Themes were explicitly expressed with the theme labels reflecting the actual language as closely as possible. All three co-researchers were offered opportunity to review transcripts and core themes derived from their own

interviews. Upon reviewing the descriptors, core themes, and individual textural description, Z declared that the analysis was very accurate.

IMAGINATIVE VARIATION

After Reduction, the process of imaginative variation examines the themes and structures from a variety of perspectives. This free-form process thao opens analysis to a creative interpretation, results in a statement of "structural qualities" of the experience or participating in technology training.

INDIVIDUAL STRUCTURAL DESCRIPTION

Co-researcher X. X's experience includes her feelings before, during and after training. She has a clear sense of her own needs in terms of characteristics in a trainer and effective instructional practices, and a perception of her skill level that includes comparing herself with others. Her motivation for seeking instruction is both intrinsic and work related. She has experienced feeling belittled when she has asked for instruction, and her past experiences illustrate her emerging sense of self-efficacy. Once exposed to information, she gained in confidence in her ability to learn the material. She has developed a sense of value for internet and is willing to endure feelings of embarrassment and intimidation to gain the experience. X has a sense of how other people feel and expressed respect for others' physical space and acquired skill. She also is acutely aware of the impact of her lack of skill as well as her attempts to improve her skill have on her time schedule and that of others. Instructional strategies are not lost, as X has an appreciation for instructional planning and design that connects with her personal needs, skill level, feelings, and scheduling requirements.

Co-researcher Y. Co-researcher Y had experience with computers that goes back many years to her days in public schools. Her horizonalized experiences addressed many areas. Her access is somewhat restricted because of lack of availability of computer technology in the literacy classrooms and office where she works, and because of the enthusiasm of her family at home, she is well aware of the potential of technology to impact her work and her life in a positive way. She embraces change, and looks forward to attending training sessions. She has a strong sense of how she best learns technology and believes that teachers in general learn the same way that she does, with a combination of approaches, especially hands-on experience.

Co-researcher Z. From co-researcher Z's horizonalized experiences emerge thoughts and feelings that reveal the nature of the experience from his perspective as a self-taught user. Comments about his skill encompass his perception of his abilities to apply his technological expertise in his work situations as well as other areas of his life. While his level of technological expertise is high in comparison to some other learners, his felt outclassed and intimidated by the levels of training that he perceived the other participants as having achieved. His feelings improved as he realized that he was keeping pace or learning more quickly than some of the other participants. He understands ways that he learns best, and actively applies this to learning tasks. As well, he has a strong sense of his own needs for training and how best to meet his needs. He has been self-directed in his learning and found the manner in which he was mandated to attend the recent training to be uncomfortable and disconcerting. However, his approach to learning is contextual, with a strong focus on transferring information from the training setting into work or other practice.

INDIVIDUAL TEXTURAL-STRUCTURAL

The Individual Textural-Structural description combines previous reductions to create a statement of the experience for each co-researcher.

Co-researcher X. The essence of the experience for X, a beginner technology learner, was one of determination to gain knowledge whose lack seemed to her to set her apart from other people. Humiliated and intimidated, yet determined to endure these feelings to reach her personal goals, X returned to additional workshops and continued to seek out answers to her questions. X wants to be skilled, is satisfied to be adequate, and values tremendously the new horizons that her new technological skill has opened to her.

Co-researcher Y. The essence of the experience of being in technology training is a positive phenomenon for Y, an experienced technology learner. She is comfortable in training circumstances and appreciates

BEST COPY AVAILABLE

multiple modes of instructional delivery. She values any opportunity to learn new material or review current information.

Co-researcher Z. Technology training is a unique experience for this self-taught, well-practiced technologist. Used to "hunkering down" to learn in a just-in-time mode, Z's experience in a technology training elicited feelings of intimidation and annoyance at the perceived lack of control in his situation. Comparing himself to others in the room, he experienced a prolonged period of several hours of not feeling like he was "getting it." Once he began to understand, and found that he was, indeed, "getting it" when others weren't, he felt a stronger sense of self efficacy in the training.

COMPOSITE DESCRIPTION

The experience of being in a technology training is one filled with feelings that range from excitement to fear or intimidation interlaced with a clear sense of the value of the information. These teachers hold an expectation that learning the content of the training will be of benefit in the workplace or educational setting. Appropriate instructional methods and strategies that respect their capabilities is very important to these co-researchers. Whether intrinsically or extrinsically motivated to attend the training, co-researchers find that there is learning to be accomplished and self-efficacy to be enhanced from the sometimes trying experience.

SUMMARY

These findings add to the body of instructional technology and program planning literature for adult learners. Teacher beliefs about technology continue to influence the experience of participating in technology training. Understanding the essence of participation in technology training as experienced by these three co-researchers will aid instructional designers and program planners in the emerging quest to provide meaningful, useful learning experiences for adults.

BIBLIOGRAPHY

Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory.* Englewood Cliffs, NJ: Prentice-Hall.

Gredler, M. E. (1992). *Learning and instruction: theory into practice.* New York: MacMillan.

Lawler, P. (1993). Practical strategies for adult educators. *PAACE Journal of Lifelong Learning, 2,* 61-70.

Ladson-Billings, G. (1994, May). http://www.valdosta.pea...y702/files/mcresrch.txt. [Online]. Available on the World Wide Web: http://www.valdosta.peachnet.edu/~whuitt/psy702/files/mcresrch.txt [1996, November 15].

McKenzie, J. (1994). May 94 From Now On. [Online]. Available on the World Wide Web: http://www.pacificrim.net/~mckenzie/may94fno.html [1996, November 14].

Miller, P. S. (1991). Increasing teacher efficacy with at-risk students: The *sine qua non* of school restructuring. *Equity & Excellence, 25*(1), pp. 30-35.

Moustakas, C. (1994). *Phenomenological research methods.* Thousand Oaks, CA: Sage.

Pajares, M. F. (1992). Teachers' beliefs and educational research: Cleaning up a messy construct. *Review of Educational Research 62*(3), pp. 307-332.

Schmidt, W. H. & Kennedy, M. M. (1996). RR 90-4. [Online]. Available World Wide Web: http://ncrtl.msu.edu/http/rreports/html/rr904.htm. [1996, November 15].

Willing, K. R. & Girard, S. (1990). *Learning together: Computer-integrated classrooms.* Pembroke Publishers.

Cynthia S. Blodgett-McDeavitt is a doctoral student in Community and Human Resources at the University of Nebraska-Lincoln, 205 NCCE, Lincoln NE 68503-9809; blodgett@unlinfo.unl.edu

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education, Michigan State University - October 15-17, 1997.

BEST COPY AVAILABLE

APPLYING ACTOR NETWORK THEORY TO CURRICULAR CHANGE IN MEDICAL SCHOOLS: POLICY STRATEGIES FOR INITIATING AND SUSTAINING CHANGE

Karen V. Busch, M.S.

Abstract

Attempts to incorporate interactive teaching/learning methods through large-scale curricular revision have been rarely sustained. Through the lens of Actor Network Theory, I explore strategies which supported curriculum revisions at two medical schools. I conclude that sustaining change requires developing policies to enroll both human and non-human actors in a new network; attending to such non-human actors as buildings, computers and libraries; and strengthening and supporting that new network by providing ongoing faculty development programs, restructuring faculty and student reward systems, and using external consultants to legitimate the new network.

Introduction

Business and industry have sent out a call to universities and colleges to provide corporate America with "life-long" learners and self-directed problem-solvers. Interactive and cooperative teaching methods have been demonstrated to have increased effectiveness for adult students' learning (Johnson, Johnson & Smith, 1991). These strategies have provided adult learners with information retrieval skills and problem-solving techniques. Individual faculty have employed interactive, team-based approaches, but attempts to incorporate interactive teaching/learning methods through large-scale curricular revision have been rarely sustained (Fairweather, 1996). Failures are usually attributed to the faculty "research culture" and a faculty reward system which does not recognize teaching efforts. Why is it so difficult for faculty to embrace new approaches to teaching and learning? What is the role of adult learners in curricular change? Are there administrative strategies which enable or hinder curricular revisions?

Through an analysis of text and documents, I will explore curriculum changes at two medical schools, Harvard and the University of New Mexico.[1] Over the course of a decade,[2] both schools moved from a "traditional" approach to a problem-based learning (PBL) approach (Barrows, 1980). The traditional approach is discipline-based, with basic sciences provided the first year, and clinical sciences the second year. Medical students focus on knowledge acquisition for tests and passing board exams. Integration of content matter across courses is a student responsibility. By contrast, the PBL curriculum is an interdisciplinary approach. Students study all aspects of a patient problem (one per week)--from basic biochemistry, physiology and anatomy to prevention, psychosocial issues and medical ethics. Based on the patient case "themes," additional learning experiences are provided including laboratory time, physical exam skills, practice on "simulated patients", and consultations with individual faculty. The combination of these experiences permit students to develop an integrated view of the patient case.

In the traditional approach, faculty provide large class lectures and laboratories. Students memorize basic science facts, identify body parts, and take multiple choice tests. PBL, as an active, student-centered learning approach, changes both student and faculty

---

[1] Only six North American medical schools have adopted PBL for their entire curriculum, after having been "traditional" medical schools (Vernon & Blake, 1993). Those with sufficient documentation to use as cases include Harvard and the University of New Mexico. More limited information is available for the University of Sherbrooke (Canada) and some other international universities. Where possible, the two cases will be augmented with this material.

[2] At Harvard, the initial meetings were held in 1978 and the first cohort of 24 students entered the program in 1985 (Adelstein, Carver, Goldman & Ramos, 1994, p. 156). At New Mexico, planning started in 1976; a first cohort of 10 students entered 1979 (Kaufman, 1985, pp. 9-12).

activity. Medical students receive the patient case of the week and determine their own learning needs. They study independently and in small groups of five to seven students to learn key case objectives. Students are expected to learn to reason scientifically, acquire and integrate knowledge, support and teach each other and assess themselves and their peers (Kaufman, et al., 1989) The role of the faculty changes from lecturers and graders to team/discussion leaders. A faculty tutor is assigned one small group of students for a 12 to 16 week term. The tutor holds two or three discussion sessions during the week to ascertain student learning and reflect on group process.

Results of the reforms are mixed in terms of student learning (Vernon and Blake, 1993). Yet the curriculum, the ways in which students learned and faculty taught, and the very structure and organization of the medical schools were radically altered. The changes were not always what was expected. What drove the change process? Why did the changes stabilize in these schools when others have tried and failed? What can we learn about the strategies necessary to implement curriculum change from these two cases?

To address these issues, I have selected a theoretical perspective, Actor Network Theory (ANT) (Latour, 1987) which has been used extensively in the social studies of sciences to study faculty research networks. ANT has demonstrated that the construction of new scientific knowledge is simultaneous with the construction of the network itself. To date, ANT has been applied on a very limited basis to the study of teaching and learning networks.[3] Lave and Wenger (1991) argue that faculty are "coparticipants" with students in knowledge construction. Further, both faculty and students operate within large, highly complex organizational networks. By their very presence, the actors work to maintain and revise the construction of those networks. In our quest to explain curricular change, we have too often focused on the individual: the faculty member, the Dean or the responsible administrator. ANT provides a fresh perspective on the importance of relationships between actors which are both human and nonhuman. Applying the ANT perspective to two cases of curricular change, I posit possible strategies and policies for initiating and sustaining change in "teaching and learning networks."

Basic Tenets of Actor Network Theory

An Actor Network consists of both people and things. Both people and things are actors in a network. Buildings, texts, or money are usually considered resources or constraints. But if we consider objects as playing an active rather than a passive role in the construction of an organization, the role of objects changes. Just as people act on objects, objects act on other objects as well as on people. For example, a burned-out bulb on an overhead projector not only changes the actions of the presenter who must now speak without her transparencies, but it also changes the usefulness of the projector itself-which gets turned off and moved to the corner. "Entities--human, technical and textual, are compound realities, the product of a process of composition" (Callon & Law, 1997, p. 4). There is also no difference between a person and a network--a person or a text is nothing without its network. What is a Dean without faculty, students, or a university? an office or funding? a staff or a computer?

An Actor Network increases in size and strength as more actors become enrolled. Adding only people to the network will be insufficient. A new machine, a new computer, classrooms, audio visual equipment, texts, etc. can increase the strength of the network as easily as increasing the number of people. In fact, it is only through enrollment of both people and things that networks are formed. Actors also participate in many networks which frequently overlap and sometimes compete.

---

[3] See also Lave's and Wenger's (1991) work on Situated Learning. This literature is integrally related to ANT. Its primary emphasis is on the social practices of a learning community. However, Lave & Wenger have focused its application on apprenticeship learning and communities of practice, rather than traditional schooling.

Black boxes are created when "many elements are made to act as one" (Latour, 1987, p. 131). A stabilized network becomes a black box. For example, traditional medical education at Harvard was a black box. Nobody questioned its underlying structure or epistemology. Black boxes can be objects, people, or networks. Thus, textbooks, tables, computers, facts and standards are taken-for-granted ensembles of heterogeneous elements that are "ready to hand" in the everyday life of university members.

How do these tenets apply to change? Actor Network Theory forces us to consider both human and nonhuman actors and to focus on their actions, rather than the beliefs, values or customs of those involved in curricular change. It asks us to consider how actors become enrolled in new networks, how the network elements change in relationship to each other, and how black boxes are formed. What strategies emerge from the application of this theory to curricular change in two medical schools?

Key Strategies

Precipitation by strong external networks. Educational innovations frequently originate from external networks. Since 1975, there has been considerable pressure from the federal government, (more recently joined by managed care organizations) to train more primary care physicians (Kaufman, 1985). Schools transitioning to PBL have cited this as a major reason for the transition. A second network, the medical research community, continues to create an ever-increasing and quickly expanding amount of medical knowledge. This knowledge expansion results in increasing numbers of medical school lecture hours, with very frustrated teachers and students. How can anyone keep up? Physicians must be trained as life-long learners. In all of the medical schools which have transitioned to PBL, life-long learning, more effective resource utilization, and a commitment to primary care have become the primary goals.

External consultants (representing external networks) were brought in during the early discussion phases at both schools (Kaufman, 1985; Tosteson, Adelstein & Carver, 1994). The consultants legitimated the curricular change process by discussing the successes of PBL in other medical and/or health sciences courses, as well as business and education programs. These experts represented larger external networks through extensive lists of publications and their professional roles in other prestigious universities. They also provided strong external network alliances to the fledgling internal network. Their visits granted prestige and authority to the new networks' conceptualizations of education.

Need for strong leadership. In every case where the medical school has succeeded in implementing PBL, the role of strong leadership has been emphasized. At the Harvard Medical School, it was Dean Tosteson who "invited tutors from each new course to discuss their reactions to the new curriculum with him over a leisurely lunch. Tutors had a chance to compare perspectives and to hear the commitment of the dean to more active forms of learning" (Tosteson, et al., 1994, pp. 95-96). Tosteson also took a very active role in all committees, chairing the steering committee throughout the entire changeover. At the University of New Mexico, two leaders emerged: Arthur Kaufman and S. Scott Obenshain. While neither was Dean, they had the full support of the Dean who provided the time for them to work on PBL. In the very early stages, both schools reported that a core group of faculty were instrumental, *in addition to* the leaders. In order to provide strength to the fledgling network, at least a small portion of the faculty, must be willing to put time and effort into the initial conceptualization. The leader cannot develop a new network alone.

Establishment of a new network. Both Harvard and New Mexico began by establishing very small, separate "innovative" tracks (see Footnote 2). These tracks developed relatively free of the traditional curricular constraints. They permitted the faculty and students to resolve organizational problems, and try innovative methods until a working system was established. Both schools also noted the importance of establishing a new oversight committee, separate from the all-powerful Curriculum Committee and departmental influences. That committee was separated from the

mainstream long enough to permit a full conceptualization of the curricular reform. Time, space, funding and policies were necessary to permit the initial fulmination and crystallization of ideas. However, after an initial organizational period, the new network had to begin enrolling the traditional network members. At Harvard the entire college decided to switch to PBL within a two year period of time. At New Mexico, the process was much longer, but eventually PBL was used throughout the entire school (Suwanwela, et al., 1993).

Strong faculty development programs. The medical schools recognized that faculty would need extensive training for their new roles. Successful PBL programs have *long term, continuous, and ongoing* faculty development programs (Tosteson, et al., 1994; Kaufman, 1985). This is another form of enrollment into the new PBL actor network. Enrolling actors is insufficient; they must be "tied together" into new alliances. All programs have incorporated feedback to tutors on a regular basis. Providing continuous faculty development is one method of assuring that actors remain allied with the new network.

Faculty participation and collaboration during development. In order to incorporate as many ideas as possible, large numbers of people should be involved in the development and decision making processes. At the University of Sherbrooke, for example, "seven three-person working groups worked independently on their own proposed framework" (Des Marchais et al., 1992, p. 193). The University of Otago, by contrast, failed at curricular reform. Small planning groups were required to bring only finished products to the university council, thereby eliminating ownership of the process (Obenshain, 1995). While large numbers are important, strategies must also be developed to assure that a wide diversity of actors is represented. Harvard, for example, had students and medical educators involved in all of the committees from the beginning, yet some of the department heads were insufficiently involved in the early discussions (Tosteson, et al., 1994). Diversity and astute political involvement of "key" members strengthens not only the size of the fragile new network, but also the relationships between its actors.

Once enrollment has been secured, consensus building ("controlling") becomes important. Interdisciplinary collaboration begins to move the innovations in new directions. The shaping and molding of the new curricular content occurs simultaneously with the development of new social and organizational relationships. The various elements of a network are not ordered--they are relational. Nothing is fixed. The identity of a network emerges and changes in the course of interactions--therefore the focus is on relationships, rather than any one fixed element in the network (Callon & Law, 1997). Although both schools implemented a PBL curriculum,, each developed a model unique to its own situation. In a review of the transition of six international medical schools to PBL, the authors noted that each was transformed in ways it did not anticipate when it started (Suwanwela, et al., 1993). They were literally co-constructed by the human and non-human actors which participated in their development.

Restructured faculty rewards and student evaluation systems. The schools restructured their evaluation and reward systems to reward teaching and self-directed learning.[4] They recognized the imbalance toward faculty research and the focus on rote memorization for students. Both were inherent in the structure of their traditional systems. However the schools did not recognize that changing these systems was a *key* strategy in PBL sustainability. Without concomitant changes in the reward systems, faculty and student satisfaction with PBL would have been short-lived. At Sherbrooke, "the new system will only remain viable if the major factors of change remain in place... [including] continued placement of high value on education in spite of the pressing and mandatory research agenda" (Des Marchais 1993, p. 1571).

---

[4]For detailed explanations of the faculty reward and student evaluation systems, see Tosteson, et al., 1994; Kaufman, 1985; and Des Marchais, 1993.

Available funding. In both cases, considerable additional funding (a non-human actor) was needed for curricular development, intensive faculty development, outside consultants, program evaluation, and new or renovated facilities. Grant funding was obtained which provided most of the program development funds. Many costs were hidden as current staff were often reassigned to work on the new project. At Harvard for example, the Dean acknowledged that the faculty must be assured that this curricular innovation project would not come at the expense of current operating dollars. "Grants received to support the effort from 1982 to 1987 totaled $6,506,573 in dollars and equipment" (Tosteson, et al., 1994, p. 156). This *excluded* the building renovation of $25 million. The University of New Mexico received a total of $6, 200, 960 over a ten year span (Kaufman, 1985). Funding played an active role in the construction of the new PBL networks. Money for computers could not be spent on curriculum development. Grant funding had to be used for its designated purposes. Grant recipients spoke of receiving less funding than expected and having to reconsider program goals (Kaufman, 1985). Funding is not a passive resource but a very active actor.

Changes in facilities. Buildings, computers and libraries are other non-human actors in the PBL network. Harvard recognized that if curricular change was going to be successful, the current old building with its large lecture halls, and lack of small discussion rooms, would have to be renovated. Computers (representing a "black-boxed network") would also need to be accessible to students. Over a period of time, Hewlett Packard Company donated five million dollars in computers to the school (Tosteson, et al., 1994, p. 155). Without the computers, students could not have participated as easily in group learning projects by using e-mail, nor could the faculty have participated as easily in the curricular revision.

Libraries (another non-human actor) were "black-boxed" until the curriculum changed. Everyone perceived the library facilities as having a given structure. However, the curricular changes required an entirely new conceptualization of a related, but rather separate network. A wider variety of learning resources had to be available, and in sufficient numbers that multiple students could access them quickly. "The library must ensure that there are adequate resources for each clinical problem at all levels, from the molecular pathways to the clinical presentation" (Watkins, p. 307). Search tools were used more frequently and in more depth, requiring more training in information-seeking skills. As the focus of learning changed from the classroom to the library, seating, hours, and staffing also became issues. The interrelationship between the library as one organizational network and that of the teachers and learners as another organizational network was also magnified. "The nature of the study guide [the course curriculum] has a major impact on many aspects of library service, including collection development, circulation management, and facility management" (Watkins, 1993, p. 307). To summarize, it is insufficient to address only the human side of educational change. Objects, by their very presence or absence, act as critical elements of a network.

Policy Implications and Conclusions

What can be learned from applying actor network theory to these cases? In order to effect educational change, administrators and faculty must develop strategies and policies which first, permit enrollment in new networks, and then strengthen the alliances and ties to these networks. This process must include development of the concurrent reconstruction of knowledge and the social/organizational structure. Concomitantly, innovators must also focus on the broader issues of the organizational structure and quite literally, the infrastructure--the buildings, libraries, computers, and funding. Without attention to this broad range of details, educational innovations will remain unstable. Curricular planners can utilize actor network theory to develop general policies and strategies. They would encourage enrollment in the new network by: 1) making committee assignments across disciplinary boundaries and including a range of students, faculty, and staff; 2) encouraging and rewarding small educational innovations to provide initial success, while simultaneously continuing to enroll actors to develop the

BEST COPY AVAILABLE

larger vision; and 3) designing new committee/organizational structures and providing them with time, space, and support to develop new ideas into more full-fledged concepts. They would strengthen the new network by: 1) using external consultants to provide legitimation; 2) supporting a long-term, continuous faculty development program; 3) changing the faculty reward structure to revalue teaching; and 4) changing the student evaluation system to revalue learning. Finally, they would attend to the non-human network actors by: 1) increasing financial support for the planning effort and any additional teaching costs, and 2) reviewing changes in the infrastructure such as buildings, classrooms, laboratories, computers, and libraries.

In sum, teaching and learning networks are constructed by a process which creates both knowledge and organization simultaneously. In order to sustain curricular revisions, curriculum planners must attend to an entire network of actors. Both human and non-human actors play active roles in the construction process. Faculty, students and staff construct change together. They must recognize the active role of non-human network actors and strategize their involvement. Interactive and cooperative teaching/learning methods *are* sustainable, but only within the confines of a well-developed network.

References

Adelstein, S. J., Carver, S. T., Goldman, H., & Ramos, M. (1994). Transitional Organization. In D. Tosteson, S. J. Adelstein, & S. T. Carver (Eds.), New Pathways to Medical Education . Cambridge: Harvard University Press.

Barrows, H. S., & Tamblyn, R. M. (1980). Problem-Based Learning: An Approach to Medical Education. New York: Springer-Verlag.

Callon, M., & Law, J. (1997). After the Individual in Society: Lessons on Collectivity from Science, Technology & Society. Canadian Journal of Sociology, in press.

Des Marchais, J. E. (1993). A student-centered, problem-based curriculum: 5 years' experience. Can Med Assoc J, 148(9),1567-72.

Des Marchais, J. E., Bureau, M. A., Dumais, B., & Pigeon, G. (1992). From traditional to problem-based learning: a case report of complete curriculum reform. Med Educ, 26(3), 190-9.

Fairweather, J. (1996). Faculty Work and Public Trust. Boston: Allyn and Bacon.

Grand'Maison, P., & Des Marchais, J. E. (1991). Preparing faculty to teach in a problem-based learning curriculum: the Sherbrooke. Can Med Assoc J, 144(5), 557-62.

Johnson, D., Johnson, R., & Smith, K. (1991). Active Learning: Cooperation in the College Classroom. Edina, MN: Interaction Book Company.

Kaufman, A., et al. (1989). The New Mexico Experiment: Educational Innovation and Institutional Change. Academic Medicine, 64(June), 285-294.

Kaufman, A. O. (1985). Origins. In A. Kaufman (Ed.), Implementing Problem-based Medical Education, (pp. 1-15). New York: Springer Publishing Company.

Latour, B. (1987). Science in Action. Boston: Harvard University Press.

Lave, J., & Wenger, E. (1991). Situated Learning: Legitimate Peripheral Participation. Cambridge: Cambridge University Press.

Suwanwela, C. et al. (1993). Long-term Outcomes of Innovative Curricular Tracks Used in Four Countries. Academic Medicine, 68(2), 128-132.

Tosteson, D., Adelstein, S. J., & Carver S. T. (Eds.), New Pathways to Medical Education . Cambridge: Harvard University Press.

Vernon, D. T., & Blake, R. L. (1993). Does problem-based learning work? A meta-analysis of evaluative research. Acad Med, 68(7), 550-63.

Watkins, M. C. (1993). Characteristics of services and educational programs in libraries serving problem-based curricula: a group self-study. Bull Med Libr Assoc, 81(3), 306-9.

Karen V. Busch, M.S., Faculty Development Specialist, MSUCOM-COGMET, B325 W. Fee Hall. E. Lansing, MI 48824, busch@com.msu.edu

Presented at the Midwest Research-to Practice Conference in Adult, Continuing and Community Education Michigan State University - October 15-17, 1997

THE POLITICS OF HUMANISM: DEFINING EDUCATIONAL PHILOSOPHY AND IT'S ROLE IN ADULT EDUCATIONAL PRACTICE

Mary Katherine Cooper

ABSTRACT

In a world that is undergoing unprecedented change, the practice of education is driven by economic, political and societal forces that are constantly redefining educational needs. Ideologies and philosophies, society and individuals, provide the base from which decisions are made within educational institutions. In order to make informed decisions about adult education programs, educators need to be aware of personal philosophy, as well as the ideology supported by the institution in which they function, in order to negotiate optimal educational programs. Elias and Merriam (1995) propose that "theory without practice leads to empty idealism, and action without philosophical reflection leads to mindless activism" (p. 4).

Currently there are three main educational orientations that provide the basis for adult education. These are Behaviorism, Cognitivism, and Humanism. Although there are others, these three are the ones most active in practice and the most widely espoused. In theory, adult educators most often claim to follow the humanist perspective of a learner-centered system of education based on the work of Malcolm Knowles (1980). In practice, elements of many orientations are often used and often the educator is not aware of why they are doing what they do (Elias & Merriam, 1995; Morshead, 1995; Zinn, 1990). Rather than arguing for a particular philosophy of education over another, it is more important that each individual define and continuously redefine a personal orientation in order to understand the "why " of their actions (Elias & Merriam, 1995). One way in which this can be explored is through the Philosophy of Adult Education Inventory (Zinn, 1990). Being fully aware of personal beliefs, the educator may then more actively navigate through the political systems of learning organizations.

INTRODUCTION

The practice of adult education exists within a political world. According to The Oxford Encyclopedic English Dictionary (1991), the word politics is defined as "an organizational process or principle affecting authority, status, etc.;" and political is defined as, "relating to or affecting interests of status or authority in an organization rather than matters of principle" (p. 1121). In the practice of adult education, it would be desirable to believe that one can avoid the political aspects of an organization. However, given the reality of politics, per the above definitions, in order to persist in any system it is imperative for the adult educator to consider position and power (Cervero & Wilson, 1994). The first

step in determining position is to explore personal beliefs, values, and educational orientation.

IDEOLOGY AND PHILOSOPHY

While there are many intellectuals who believe that society, and consequently education, is in such a bad condition that some major revolution needs to take place (Katz-Fishman, 1990), most educational design and redesign is undertaken based on existing practices within existing institutional and societal settings. Existing practices are based on ideologies or philosophies that many educators may not even be aware they share (Morshead, 1995). Changes in the social, political and economic contexts of work has important implications for education (Chappell, 1996). It has been suggested that "all educational practitioners should re-examine the taken for granted world view that influences their practice" (Chappell, 1996 p. 15).

Webster's Dictionary gives the definition of **Ideology** as the "doctrines, opinions, or way of thinking of an individual class...specifically, the body of ideas on which a particular political, economic, or social system is based. **Philosophy**, according to Webster's Dictionary is "theory or logical analysis of the principles underlying conduct, thought, knowledge and the nature of the universe. Included in philosophy are ethics, aesthetics, logic, epistemology, metaphysics," and others. Stated differently, when a philosophy is adopted by an individual, and that philosophy matches the norms of a group, there is then a societal ideology. Ideologies become fixed if not challenged by individuals. Often the individual has not considered a personal philosophy and is then swept along by the prevailing ideology of the group. Since there is some evidence to suggest a positive relationship between an individual's beliefs and the decision and actions they take, the educator, as change agent, needs to be aware of personal philosophies when facing the dilemma of conflicting values within education (Zinn, 1990). In order to survive in an ever changing world, a personal system of beliefs, values and attitudes provide a base for action. Since education has as its focus an intent to effect some form of change; increase in knowledge; improvement of skills; change in behavior; what the individual and society believe should happen drives that change (Zinn, 1990). Knowing one's individual philosophy will assist in navigating the politics of change (Elias & Merriam, 1995; Morshead, 1995; Zinn, 1990).

HISTORY OF CURRICULUM AND PHILOSOPHY

Looking at philosophies of education, the history of societal needs helps to explain how certain practices came into existence. In researching the various philosophies of education, there are six that have contributed to practice in the last two centuries(Elias & Merriam, 1995). Elias and Merriam (1995) list these as the Liberal, Progressive, Behaviorist, Humanistic, Radical and Analytic Philosophies of Adult Education. Morshead (1995) expands upon this list by applying it to curriculum theories. He follows the historical development of practice through Classical, Character Training, Vocational, Progressive,

Subject-Centered, Elective, Humanistic, and Performance Curricula. While each of the philosophies has distinct beliefs, much of curriculum theory has built upon previous designs. Today most of what is practiced comes from the philosophies of Behaviorism, Cognitivism, and Humanism. This transfers to the humanistic and performance curricula that Morshead (1995) describes.

PHILOSOPHIES OF EDUCATION IN PRACTICE

Within the practice of adult education, the experience of the learner is the central dynamic in the learning process, with experience defined as the interaction between the individual and his/her environment (Knowles, 1980). Currently, the ways that educators perceive this dynamic may be within the framework of two main learning orientations or philosophies, with a third orientation being a variation of the first (Morshead, 1995).

Within the performance curriculum, the philosophical orientation of Behaviorism focuses on the reinforcement of behaviors. Much of educational practice, especially that in organizational training and development, is in the Behaviorist mode. This is the learning orientation in which actions are rewarded based on the observation of a change in outward behavior. In the Behaviorist orientation the environment shapes the learner's behavior. Positive reinforcement is the means to accomplish learning goals. Learning is seen as conditioning (Morshead, 1995).

A second orientation coming from the performance curriculum is that of Cognitivism. This focuses on the internal mental process within the learner's control. This orientation holds that individuals construct meaning from their experience and cognitive meaning develops in interaction with the environment. According to Morshead (1995), this orientation is emerging as the major approach to education supported by those who advocate for the performance curriculum. While the Behaviorist philosophy looks at human beings as physical organisms, Cognitivism acknowledges the mind within human beings.

In the Humanistic orientation, the focus is on the human potential for growth. For those considering the humanistic viewpoint in education, the role of educators involves removing barriers and presenting opportunities for learner's to realize their full potential (Elias & Merriam, 1995). As introduced by F. C. S. Schiller, and William James, Humanism is a pragmatic system of thought which emphasizes that people can comprehend and investigate only with the resources of the human mind; Humanism discounts abstract theorizing (Hawkins & Allen, 1991). Often, the Humanistic adult educator is well grounded in the various theories of education but has difficulty bringing them fully into practice. For educators espousing any of the above philosophies it is important to realize that often there is a discrepancy between what they say and what they do (Zinn, 1990). Theory and practice need to be understood as a philosophical partnership. The Adult educator must understand the reasons for their actions and decisions.

THE ENVIRONMENT AND POLITICS

In providing educational opportunities, the planner of education often proceeds as if there is a neutral ground in which skills may be exercised (Cervero & Wilson, 1994). All education takes place within some system. Rather than designing and providing learning opportunities as something existing separately from daily life, the adult educator must consider the multiple contexts within which adults learn. A large part of any environment includes the politics and power dynamics of the system. Cervero and Wilson (1994) suggest that whenever people are acting within an organizational context in order to carry on their work, they act within relationships of power. Education takes place "in complex organizations that have sets of historical traditions, relationships of power, and human needs and interests" (Cervero & Wilson, 1994, p. 4).

How does philosophy translate into the practice of education? Watkins and Marsick (1993), believe that the design of the learning organization, goes far beyond the design of learning itself to involve the design of work, work environments, technologies, rewards, systems, structures, and policies. There is much to be learned from learning theory. For the behaviorists, learning is driven by the environment in which it exists. For that reason, the behaviorist orientation addresses the politics of the organization from the beginning. The cognitive theorist has a more difficult case to present. Believing that individuals construct meaning through an interaction with their environment, the designer of education who subscribes to this philosophy must argue that enhancement of an individual's cognitive development will enhance the development of an organization.

For the Humanist, negotiating within power structures becomes difficult when speaking of the human potential for growth. Assessing development or psychological growth is problematic in a results oriented system (Elias & Merriam, 1995). Since this learning theory is the one most associated with self-directed inquiry (Knowles, 1980), many adult educators do not recognize that politics also must be addressed. Developing human potential is not easily measured, and tangible results are called for within many learning organizations. How then does one provide for an environment that nurtures human development while justifying continued education that may not appear to benefit any but the individual?

Over two decades ago, Maslow (1991) wrote that education consists of two groups. One is comprised of the majority of those involved with the delivery of education. This group has as it's primary motivation the passing on of knowledge needed to live in an industrial society. It's chief concern is with efficiency. The way to be efficient is to implant the greatest number of facts into the greatest possible number of students with a minimum of time, expense, and effort. The minority of educators, administrators and others hold a humanistic orientation where the goal of education is the creation of better human beings,

or in psychological terms, self-actualization or self-transcendence (Maslow, 1971). He then went on to describe the perfect academy.

> The ideal college would be a kind of educational retreat in which you could try to find yourself; find out what you like and want; what you are and are not good at:..The chief goal of the ideal college, in other words, would be the *discovery of identity* , and with it the *discovery of vocation* (Maslow, 1971, p. 180).

While the above description may sound like perfection to the humanist, and to many adult learners, the reality is that more and more institutions are being driving by economic and bottom line orientations.

CONCLUSIONS

The Humanist orientation has the belief that in assisting the individual, the greater environment is enhanced. This paper posits that for the educator with a humanistic philosophy, negotiating power and "playing the politics" of an organization has to be an important role if learning to persist in any adult educational setting. Personal philosophy is a necessary and ongoing process in which the adult educator needs to engage. Politics, or ideological belief, is an integral part of all philosophies that drive education in general and adult education in particular. Adult educators must constantly examine their own philosophical beliefs and understand how politics interact with these philosophies if they are to be effective in educational environments.

As an individual and educator, I have always believed myself to be a humanist. In examining my beliefs and practices, I find that I have actually developed what Elias and Merriam (1995) call an eclectic philosophy: one which has components of many educational orientations. Because the educational system in which I function requires behavioral objectives, I design behavioral objectives. Going along with existing practices, I often do not consider alternatives. Connected with the behaviorist philosophical approach, adult education is inspired to use programmed learning, competency based teacher education and behaviorist objectives. From humanism, adult education practices include group dynamics, group processes, sensitivity workshops, encounter groups, and self-directed learning. Other adult education practices may come from liberal, progressive and radical philosophies.

Elias and Merriam further note that as important as a personal philosophy of education may be, it needs to be examined continuously.

> The continuing reflection on philosophical issues in adult education should serve to develop methods of critical thinking, aid individuals to ask better questions, and expand the visions of educators beyond their present limits (Elias & Merriam, 1995, p.4).

In an ever changing world with transnational corporations requiring complex educational solutions, a continuous examination of both theory and practice is needed to serve what may actually be a new class of learner (Carp, 1996). Rather than argue one philosophy over another, the individual needs to examine whether or not they truly follow any one particular orientation. For further contemplation, I would ask the reader not to consider which philosophy is best, but to consider on a personal level what "is" your educational orientation.

REFERENCES

Carp, R. M. (1996,). Toward an Investigation of Metadisciplinarity: A Provocation in the Humanities. Paper presented at the Annual Conference of the Association of Integrative Studies, Ipsilanti, MI.

Cervero, R. M., & Wilson, A. L. (1994). Planning responsibly for adult education: A guide to negotiating power and interests. San Francisco: Jossey-Bass.

Chappell, C. (1996). Post Compulsory Education and Training: A Modernist Project. Australian and New Zealand Journal of Vocational Education Research, 4(1), 14-34.

Elias, J. L., & Merriam, S. B. (1995). Philosophical Foundations of Adult Education. (2nd Edition ed.). Malabar, FL: Krieger Publishing.

Hawkins, J. M., & Allen, R. (Eds.). (1991). The Oxford Encyclopedic English Dictionary. Oxford: Clarendon Press.

Katz-Fishman, W. (1990). Humanist sociology and the science of society: Intellectuals in defense of education. Humanity and Society, 14(3), 215-223.

Knowles, M. S. (1980). The modern practice of adult education: From pedagogy to androgogy. Chicago: Follett.

Maslow, A. H. (1971). The Farther Reaches of Human Nature. New York: Viking Press.

Morshead, R. W. (1995). Patterns of Educational Practice: Theories of Curriculum. Ann Arbor, MI: Pierian Press.

Watkins, K. E., & Marsick, V. J. (1993). Sculpting the learning organization: Lessons in the art and science of systemic change. San Francisco: Jossey-Bass.

Zinn, L. M. (1990). Identifying your philosophical orientation. In M. W. Galbraith (Ed.), Adult learning methods: A guide for effective instruction . Malabar, FL: Krieger Publishing.

Mary Katherine Cooper, Doctoral Candidate in Adult Education, University of Minnesota, Department of Work, Community, and Family Education, 325G Vo Tech, 1954 Buford Avenue, St. Paul, MN 55108, Telephone (612) 625-6234, e-mail coop0077@maroon.tc.umn.edu

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education
Michigan State University - October 15-17, 1997

REASONS FOR THE NONPARTICIPATION OF ADULTS IN RURAL LITERACY PROGRAMS IN WESTERN GUATEMALA, CENTRAL AMERICA.

German Cutz

ABSTRACT: An ethnographic study was conducted in two villages in rural western Guatemala; Xecaracoj, jurisdiction of Quetzaltenango city and Nimasac, jurisdiction of Totonicapan city. The study involved completely illiterate adults who had not participated in formal education, and who were not currently enrolled in a literacy program. From November 16, 1996 to January 10, 1997, thirty-eight individual interviews involving eight men and two women, and one focus group with six women, addressed the questions: Why do adults, in rural western Guatemala where a large fraction of the population is indigenous, not participate in literacy programs? Is there an underlying structure to the reasons why rural illiterate adults in western Guatemala do not participate in literacy programs? The data revealed that nonparticipation in literacy programs was one way indigenous people, from rural western Guatemala, responded to attempts to destroy their ethnic identity, native language, and sense and loyalty to their community. Although illiterate adults explained twelve reasons for nonparticipation in literacy programs, their nonparticipation was generated and supported at four social levels: I) Individual, II) Family, III) Community and IV) National.

I. INTRODUCTION

The elimination of illiteracy is one of the major priorities of all the countries of the world. In Guatemala, a developing country, literacy became a national priority in 1945, when the National Literacy Program was created by constitution (Ley de Alfabetización, Decreto No.43-86). Giere et al. (1991) questioned: "Why is the world community fighting illiteracy? The answer generally given is that literacy is associated with modernity and development" (p.8). In Guatemala, the National Committee of Literacy -CONALFA- reported that 23 percent of the urban population and 77 percent of rural population, were illiterate. Furthermore, illiteracy reached up to 80 percent in rural women (CONALFA, 1990, p.9). Countries with high rates of illiteracy are also the poorest countries in the world (Infante, 1991). The success of literacy programs is defined in terms of numbers enrolled and held. However, nonparticipation of illiterate adults, in rural western Guatemala, for example, has caused the failure of many literacy efforts.

II. STATEMENT OF THE PROBLEM

In Guatemala, patterns of adult participation in education go from bad to worse. Illiteracy has increased from 47.7 percent in 1981 (Sauder, 1981) to 52 percent in 1996 (USAID-Guatemala, 1996). CONALFA (1990) reported that research on nonparticipation in literacy programs in Guatemala was needed (p.8). Many studies addressing nonparticipation of adults in formal education (Valentine & Darkenwald, 1990; Beder, 1990; Thomas, 1996), have had three characteristics: 1) Information has been gathered from participants in literacy programs, 2) Participants in these studies were low-literate adults or those who did not finish high school, but who can read and write (Hayes, 1988), and 3) Participants were surveyed through a questionnaire of telephone interviews. However, Fingeret (1983), recognized that nonparticipation in formal education was described differently by participants and nonparticipants (p.14). The present study addressed two questions: Why do adults, in rural western Guatemala where a large fraction of the population is indigenous, not participate in literacy programs? Is there an underlying structure to

BEST COPY AVAILABLE

the reasons why rural illiterate adults in western Guatemala do not participate in literacy programs?

III. METHODOLOGY

Participants in the present study, were ten adults (eight men and two women) who have had opportunities to participate in literacy programs, but who were not currently enrolled in any literacy program; and who, for whatever reasons, have chosen not to participate. The study was conducted in two villages of western Guatemala. Xecaracoj, under the jurisdiction of Quetzaltenango city and Nimasac, under the jurisdiction of Totonicapan city. An iterative sampling procedure was employed in both villages. In each village, the Auxiliary Mayor (a volunteer who is the representative of the city mayor and who becomes the top authority in the village) suggested the first potential informant who, after agreeing to participate in the study, recommended the next person to be visited. The study began with ten informants, but during the process of interviewing, five informants dropped out. The only reason given was lack of time. The study finished with five informants (one woman from Nimasac and four men from Xecaracoj) who completed six interviews. All the informants, but one woman, were married. Their ages ranged from 25 to 62 years. Men's primary job was that of farmer and women were homemakers. There were up to ten children per family. Eight of the informants were Catholics and two Evangelical Christians. Thirty-eight ethnographic interviews were conducted from November 16, 1996 to January 10, 1997. The interviews lasted between 30 and 60 minutes, and one focus group with six women lasted 1 1/2 hours. All the interviews were held at the informants' houses, conducted in Spanish and scheduled according to the informants' preferences. During the interviews the researcher took notes in Spanish and in the same day he began the translation (three to four hours per interview) from Spanish to English. Data were analyzed following Spradley's procedures (Spradley, 1979).

IV. FINDINGS

REASONS FOR THE NONPARTICIPATION OF ADULTS IN RURAL LITERACY PROGRAMS IN WESTERN GUATEMALA.

The primary question: "Why do adults, in rural western Guatemala where a large fraction of the population is indigenous, not participate in literacy programs?" resulted in twelve reasons.

1. I have to work to earn money. Informants were aware of the literacy programs in their community, but having to work was more important than going to school. Informant #1 said, " I have heard of literacy programs offered by CONALFA (National Committee of Literacy), but I have been working on cotton farms."

2. I do not like to work in groups. Learning to read and write implied going to school and work with others, especially in groups. This was one of the informants' major concern. Informant #5 said, "I do not go to school because I do not want to participate in groups."

3. I do not go to literacy programs because of my personal necessities. Work implied a way to generate income. However, necessities were associated with personal obligations such as taking care of children, praying, doing the laundry, etc.

4. I have been left out. The traditional concept: "School is for children," led informants to believe that adults had lost they opportunity to be formally educated. Informant #2 said, "I have nothing to do in a literacy program. I could not go to school when I was a child. Now, I am an adult; there is nothing that can be done."

BEST COPY AVAILABLE

5. Going to school is a waste of time. Illiterate adults did not see a positive relationship between earning money or getting jobs and education. Informant #6 said, "If I go to school, I will not learn in a week, but I will miss work for three to four months. I will not make money [therefore, my family will not be economically supported]."

6. I fear going to a literacy program. To fail in front of others was not something the informants were willing to risk. Informant #6 said, "I can imagine teachers asking me to do something in front of the rest that I cannot do. It will be horrible. I really fear that."

7. I have no time. No interest in learning to read and write and no need for literacy was revealed through the ways the informants spent their time. Informant #7 said, "I am a father, if I go to a literacy program [in the city], I will not have time for my children."

8. The reason is machismo. A woman in the focus group said, "Machismo is the problem. In the focus group, six women revealed their husbands' physical and positional dominance and power. My husband thinks that only the things he does are important. He thinks that if I go to a literacy program, I will cheat on him." Another woman said, "My husband says that I am a married woman. He says that school is not for women. When women go to school, problems begin at home."

9. Literacy is not work, it does not produce income. Illiterate adults had to choose between learning to read and write and making money. To generate their family income: 1) the informants spoke their native language, and 2) their job, farming, did not require them to read. Informant #5 said, "people in the community do not need to read and write. We [community] speak Quiché [native language]." Informant #3 said, "Literacy is not a job. If I want to go there [literacy program], I have to leave my job [and I do not get any money]."

10. My age is the problem. The informants emphasized their diminished intellectual ability to learn to read and write. Informant #8 said, "At my age [62 years], learning to read and write is not for me, I think it is too late." Informant #2 said, "I think I will not be able to learn as an adult."

11. I got pregnant. Having up to ten children per family resulted in pregnancy as a reason for women's nonparticipation in literacy programs. Informant #2 said, "I wanted to go to a literacy program. Unfortunately I got pregnant. I delivered my baby in September. Then I had to take care of my baby. Classes finished in October. By that time, I was breast-feeding."

12. I do not go to a literacy program because of my husband's irresponsibility. Machismo was described as men's dominance. Irresponsibility was closely related to alcoholism. A woman in the focus group said, "My husband is an alcoholic. I have to do the things that are his responsibility. When he is drunk he hits me. I do not want to go to a literacy program and my neighbors to look at me with those bruises on my face."

THE UNDERLYING STRUCTURE FOR REASONS FOR THE NONPARTICIPATION OF ADULTS IN LITERACY PROGRAMS IN WESTERN GUATEMALA.

Twelve reasons explained rural illiterate adults' nonparticipation in literacy programs. However, a historical analysis revealed that there was an underlying structure to the reasons why illiterate adults in western Guatemala do not participate in literacy programs. Rural illiterate adults' nonparticipation was generated and supported at four levels: 1) individual, 2) family, 3) community, and 4) national.

Individual level. At the individual level: a) ethnic identity, b) poverty, and d) native languages reinforced nonparticipation. First, rural illiterate adults' preservation of their ethnic identity, by nonparticipation, was a direct response to one of the primary goals of literacy programs in Guatemala: "The integration of the indigenous into the national society through the teaching of

BEST COPY AVAILABLE

oral and written Spanish" (Richards, 1983). As suggested by Smith (1990), "we [educators] must understand the subjective meaning [rural] Guatemalans attach to ethnicity before we can understand any objective 'facts' about Guatemala that involve ethnically defined groups [indigenous and *ladinos* --a westernized Spanish-speaking Latin American]" (p.223). Second, there was a juxtaposition of illiteracy and poverty. Adiseshiah (1990) stated that, "poverty reinforces illiteracy [and vice versa], by forcing the parents and children to work full time, earning their living at rather low-level unskilled jobs, and thus foregoing schooling and other forms of education" (p.4). The income of 70 percent of the rural population in western Guatemala was some five times less than their urban counterpart (Lourié, 1982, p.148). Agricultural workers worked side by side with their sons to generate income for their families. Attending literacy programs therefore became one more problem instead of a helpful resource. Third, in Guatemala, more than seventeen native languages or dialects were spoken. Rural illiterate adults conceived literacy programs as a way of being dominated by ladinos. Native languages were the primary symbol of indigenous people's ethnic identity. However, "Spanish was used to invoke the power and prestige of the dominant Spanish-speaking society" (Richards, 1983; p.2). Therefore, not participating in literacy programs was a way rural illiterate adults preserved their native language and ethnic identity.

Family level. At this level a) the division of social roles within the family, and b) the concept of schooling, reinforced illiterate adults' nonparticipation in literacy programs. First, men were taught to be the head of the family and women the followers. Men believed that going to school was a waste of time, a place where they could not learn to work to earn money. Therefore, women could also not go to school because husbands believed that their wives would waste their time or cheat on them. Richards (1983) reported that teen girls were kept away from ladino males by not attending school (p.6). Second, the concept of schooling, as conceived by illiterate adults, led to the assumption that going to school would not change illiterate adults' current status. One informant put it in this way: "Before [schooling] we [family] had our corn plots, our hoes, and our cane houses. Now we have schooling, and we still have our corn plots, our hoes, and our cane houses" (Richards, 1983; p.4). This assumption reinforced illiterate adults' nonparticipation in literacy programs.

Community level. Although at this level, variables such as the economic, social, political, religious, and the educational played an important role, the emphasis in the present study was on a) the concept of rural community and b) the indigenous people's loyalty to their community. First, community was conceived by rural people as an ethnic unity that struggles against the outsider or ladino people. As stated by Warren (1978): "An indigenous [rural] community may be defined in either of two ways: as an Indian entity with its own customary legal system as opposed to the Ladino community external to Indian law or as an ethnic entity subject to Ladino law" (p.51). Second, loyalty to their community kept away indigenous people from educational opportunities. One of the informants in the present study stated, "I do not want to go to school. If someone [ladino] comes to invite me, I will say no, because I do not want to participate." Smith (1990) stated that, "The cultural conception of community remained a force in Indian economic [and educational] choice...We [educators] must ask what made this cultural conception so powerful...Why the preservation of community 'tradition' was so important to Indians..." (p.215). It is clear though, that indigenous people kept the tradition of community to preserve their ethnic identity against the ladino.

National level. At this level, paradoxically, the purposes of literacy programs, and educational laws, promoted rural illiterate adults' nonparticipation in literacy programs. First, the final

outcome of literacy programs in Guatemala (Decree No.43-86) is to convert illiterate adults (defined as those persons aged 15 or older) into writers of Spanish. However, rural illiterate adults in western Guatemala were not interested in reading and writing, much less being taught in Spanish. Second, in 1986, constitutionally, indigenous people's and their community's cultural identity, and right to live according to their values, language and customs, were protected (Amadio, 1987; p.105). This protection deterred the efforts to integrate indigenous people into the national society through literacy programs. Knowing that formal education and literacy programs were not attractive to rural illiterate people, not reinforcing mandatory education supported rural illiterate adults' nonparticipation in formal education.

V. IMPLICATIONS FOR PRACTICE

First, nonparticipation of rural illiterate adults in western Guatemala, is a direct response to attempts leading to the destruction of their ethnic identity. Paradoxically, the primary purpose of literacy programs (convert rural people into writers of Spanish) would destroy rural people's ethnicity. In other words, rural illiteracy will never be eradicated as long as rural people view literacy programs as a tool of the dominant Spanish class. Second, although the decision to participate, or not, in a literacy program is made individually, family and community are decisive forces that frame the individual decision. Individuals will make decisions accordingly based on their families and communities. However, literacy programs do not involve families and communities as such. Third, national policies supporting literacy programs decrease enrollment and enhance nonparticipation. There was a contradiction between aims of literacy programs, to incorporate indigenous people into the national society, for example, and laws protecting rural people's ethnic identity, traditions, natives languages, etc. Fourth, the final outcomes of literacy programs conducted by educators [incorporation of rural people into the national society], are rejected by people in rural western Guatemala. Changes in knowledge, attitudes, values, etc. and attempting to replace indigenous people's native languages by introducing ladinos' values, will confirm the perception of subordination and promote nonparticipation of rural adults in adult education activities. Fifth, the perception of formal education in rural western Guatemala [tool of the dominant group], suggests that educators must begin to listen to rural illiterate adults' voices.

VI. RECOMMENDATIONS FOR PRACTICE

First, literacy programs involving rural families and communities as a such should increase rates of enrollment at the individual level. Families and communities can be approached if alternative economic choices leading to social changes are carefully implemented. For instance, replacing traditional crops like corn by cash crops like onions, carrots, etc., would also replace social relationships. While corn is for family maintenance, cash crops would require rural people to interact with ladinos, and people from other communities. These interactions would modify social values like the sense of community and their ethnic identity. Second, overcoming ethnic differences through literacy programs, instead of reinforcing ladinos' values, would accelerate the eradication of rural illiteracy in western Guatemala. There is only one way to discover what rural people want: "Listening to their voices instead of trying to figure out how to speak for them." Therefore, literacy programs designed in the "city" must be eliminated and replaced by participatory literacy programs: where indigenous people take the lead and responsibility for their own life and future.

BEST COPY AVAILABLE

German Cutz, Ed.D. Assistant Professor. Department of Modern Languages and Classics. Ball State University. Muncie, IN 47306. E-mail 00grcutz_saq@bsuvc.bsu.edu

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education
Michigan State University -October 15-17, 1997

REFERENCES

. Adiseshiah, Malcolm. (1990). Illiteracy and Poverty. Literacy Lessons. (ERIC Document Reproduction Service No. ED 321032).

Amadio, Massimo. (1987). Educación y Pueblos Indígenas en Centro América. UNESCO, ORELAC. Proyecto Principal de Educación en America Latina y el Caribe.

Beder, Hal (1990). Reasons for nonparticipation in adult basic education. Adult Education Quarterly, 40(4), 207-218.

Connie, Watt. (1987). Barriers to participation in adult upgrading programs: An exploratory study. Adult Literacy and Basic Education, 11(3), 113-22.

Comite Nacional de Alfabetización -CONALFA- (1990). Unidad Ejecutora.Estrategia Nacional de Alfabetización Integral. Av. Simeon Cañas 4-30, Zona 2, Guatemala.

Fingeret, H.A. (1983). Social Network: A new perspective on independence and illiterate adults. Adult Education Quarterly, 33(3), 133-146.

Giere,Ursula, and Others. (1990). Literacy in developing countries. An analytical bibliography. (ERIC Document Reproduction Service No. ED 325 627).

Hayes, Elisabeth. (1988). A typology of low-literate adults based on perceptions of deterrents to participation in adult basic education. Adult Education Quarterly, 39(1), 1-10.

Infante, Isabel. (1991). The Future of Literacy and the Literacy of the Future. Report of the seminar on adult literacy in industrialized countries. (ERIC Document Reproduction Service No. ED 353393).

Ministerio de Educación. Ley de Alfabetización, decreto No. 43-86. Reglamento de la ley de alfabetización. Acuerdo Gubernativo No. 898-86. Guatemala.

Lourié, Sylvain. (1982). Inequalities in Educational Development: Papers presented at an IIEP Seminar. United Nations Educational, Scientific, and Cultural Organization (ERIC Document Reproduction Service No. ED 232 283).

Richards, Julia B. (1983). Schooling and Bilingualization in a Highland Guatemala Community (ERIC Document Reproduction Service No. ED 251 264).

Sauder, Ruth. (1982). Comparison of literacy campaigns in socialistic and democratic countries. (ERIC Document Reproduction Service No. ED 230 913).

Smith, Carol. (1990). Guatemalan Indians and the State: 1540-1988. University of Texas Press, Austin. The United States.

Spradley, James. (1979). The Ethnographic Interview. The United States and Canada: Holt, Rinehart and Winston, Inc.

Thomas, Bradford (1996) . Discovering why adults do not participate in formal adult education. Dissertation. Ball State University, Muncie Indiana.

USAID-Guatemala. (1996). Guatemala. FY 1996 Development Assistance Request. Gopher://gaia.info...cp3gua/fy96cp3 gua

Valentine, T. & Darkenwald, G. (1990). deterrents to participation in adult education: Profiles of potential learners. Adult Educational Quarterly, 41(3), 29-42.

Warren, Kayo. (1978). The Symbolism of Subordination. Indian identity in a Guatemalan town. University of Texas Press. Austin & London.

BEST COPY AVAILABLE

TRANSFORMATIVE LEARNING: THEORY TO PRACTICE LINKS

Barbara J. Daley

ABSTRACT

This presentation is designed to foster a discussion among adult education practitioners on the connections between transformative learning theory and the practice of continuing professional education. During the presentation, research and teaching exemplars will be used to analyze practice implications of transformative learning theory. Practitioners will be asked to participate in discussions and activities designed to analyze ways transformative learning can be applied to their own practice.

INTRODUCTION

Is transformative learning just another learning theory? Can the theory of transformative learning guide the practice of adult and continuing educators? What aspects of this theory are applicable to the practice of continuing professional education? What practice implications come from research into transformative learning theory?

The purpose of this presentation will be to analyze, synthesize and critique the ways in which transformative learning theory can be linked to the actual practice of continuing professional education (CPE). Research and practice exemplars will be synthesized to develop an expanded understanding of transformative learning.

As a practitioner of adult education I continue to look for ways that my research, teaching and practice are connected. It is my belief that these three areas of scholarship are intricately woven into the very fabric of our practice as adult educators. In an effort to link transformative learning theory to research and practice in CPE Figure 1 has been created.

Figure 1 highlights three aspects of Mezirow's (1990, 1991) transformative learning theory that, in my view, help determine how the practice of CPE is informed by this theory. These three areas also create issues that adult educators might examine in their practice in order to implement aspects of transformative learning theory. Disorienting dilemmas, critical reflection, and the identification of psychic assumptions are aspects of transformative theory that arise as issues when the research, practice and theoretical components of transformative learning are linked in the actual practice of CPE. These three issues and their connections will be explored in this presentation.

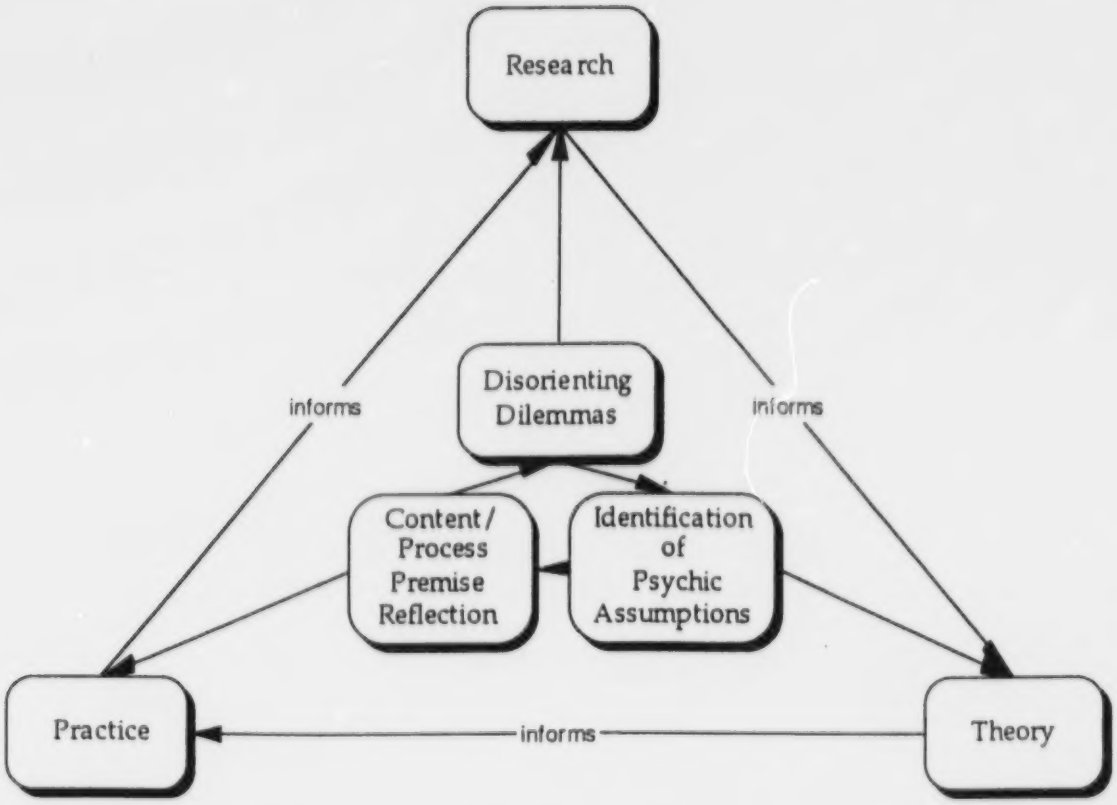


Figure 1: Research, Practice and Theory Connections of Transformative Learning

DISORIENTING DILEMMAS

One of the areas that has been critiqued in Mezirow's theory of transformative learning, is the idea that perspective transformation is initiated with a disorienting dilemma. Mezirow (1991) believes that perspective transformation "begins when we encounter experiences, often in an emotionally charged situation, that fail to fit our expectations and consequently lack meaning for us, or we encounter an anomaly that cannot be given coherence either by learning within existing schemes or by learning new schemes" (p. 94). Critics have argued that the transformative learning process occurs in a more gradual fashion.

However, in CPE higher level learning and change are very often initiated with a disorienting dilemma. One of the ways expert professionals learn most effectively is by identifying what is referred to as paradigm cases (Benner, 1984). Paradigms cases can be thought of as disorienting dilemmas that have a profound impact on the professional's practice.

When examining how nurses construct a knowledge base in clinical practice, Daley (1997) asked nurses to identify a paradigm case or disorienting dilemma. Every participant in this study (N=40) identified a case that was highly significant to them. Additionally, it was evident that many of those cases included dilemmas that were so disorienting that nurses drastically shifted their practice. The events had such a profound impact on them, and the reflection on the event was so meaningful that the nurses' practice entirely changed as a result.

For example, a nurse in Daley's (1997) study described a case where a young women had a car accident and sustained a neck fracture. She described how this client developed every possible complication for that type of injury. She then compared this case to another client with the same type of injury. She stated:

> It was probably an exercise in everything that could go wrong with you, and contrasting her and her lack of family support with a kid that we got a couple months later, diving accident. Same thing. C4-5 fracture. Strong family support. His brothers would come when you put him on a stryker frame and his brothers would lay on the floor and talk to him and read and stuff like that. He never got a decubitus. He never had any GI problems. He came off the ventilator quickly. Left a lot faster. You start to think, what was the difference? Because there probably wasn't any difference in nursing care. Was it the difference in family support? (staff nurse)

This nurse went on to describe how her entire concept of family involvement in client care changed after this case. She reexamined the role families play in care and found new ways to actively seek out their involvement for the benefit of her clients. This learning and significant shift in practice came not from readings or discussion, but rather from being faced with a dilemma in practice that forced a reexamination of assumptions.

One of the issues that arose in Daley's (1997) study was that as nurses were interviewed about disorienting dilemmas in their practice they recognized that they had seldom discussed the significance of these events with their colleagues. These nurses had experienced significant practice altering events that they kept to themselves because there was no format or venue in which to discuss these occurrences and the implications for their professional practice.

For practitioners in CPE the concept of disorienting dilemmas has significant implications. Irrespective of the profession, CPE practitioners can foster learning by: 1. recognizing that paradigm cases or disorienting dilemmas exist; 2. fostering reflection on the dilemma; and, 3. providing a venue to discuss how the dilemma has changed practice.

CONTENT, PROCESS, AND PREMISE REFLECTION

As practitioners begin applying transformative learning theory to their practice the issue of how to foster content, process and premise reflection arises. Reflection, in transformative theory, is the central dynamic for learning.

> Reflection is involved in problem solving, problem posing and transformation of meaning schemes and perspectives. We may reflect on the content of a problem, the process of our problem solving or the premise upon which the problem is predicated. Content and process reflection can play a role in thoughtful action by allowing us to assess consciously what we know about taking the next step in a series of actions. Premise reflection involves a movement through cognitive structures guided by the identifying and judging of presuppositions. Through content and process reflection we can change our meaning schemes: through premise reflection we can transform our meaning perspectives. Transformative learning pertains to both the transformation of meaning schemes through content and process reflection and the transformation of meaning perspectives through premise reflection (Mezirow, 1991, p. 117).

In my practice, I have found that one of the key elements in fostering this kind of reflection is to work with learners on developing a record of events so that they have something upon which to reflect. It is often difficult for learners to reflect on events unless they have first created a record of the event and then can go back at a later point and reflect on the meaning and underlying assumptions imbedded in that event. This record may be created in many different forms, but the important point is that the learner creates something upon which to reflect.

For example, in a CPE course for nurse leaders and managers, the learners were asked to create a leadership autobiography. Constructing a leadership autobiography is an idea adapted from previous work with developing educational biographies. "The educational biography seems to be an original way to reflect critically about the knowledge, values, and the meaning constructed by adults through their life experiences" (Dominice, 1990, p. 95).

Nurses, in the management course, were asked to write an autobiography and reflect on their leadership background. These leadership autobiographies were then discussed in a group setting and learners were asked to identify commonalties in events and underlying assumptions.

The dominate influence for this group of learners came from their religious backgrounds. One student wrote,

> The role of women in the church as I was growing up influenced my leadership. I saw women as the behind the scene workers, you know, the

> organizers, the workers, doing the bazaars and cooking, but never being an usher or acolyte. I think in some ways today, I still try to lead by manipulating things from behind the scenes.

As the autobiographies were discussed in a group setting, each learner realized that similar experiences had framed their assumptions about management and leadership. The value of this experience for learners was that it assisted them in the process of reflecting on their past experiences, provided an opportunity for making meaning of those experiences in a group setting, and allowed them to integrate new information presented in class with their previous life experiences. The next task for these learners was to decide if they wished to continue to operate on the assumptions that they have identified.

IDENTIFYING PSYCHIC ASSUMPTIONS

Mezirow (1991) believes that to transform meaning perspectives learners need to critically reflect on their epistemic, sociocultural and psychic assumption. Often these assumptions are distorted because they have been gradually acquired during the developmental process. Psychic assumptions "arise from anxiety generated by parental prohibitions learned under traumatic circumstances in childhood. . . The distorted assumptions suggest that to feel or act in ways forbidden by the prohibition will result in disaster, even though such an expectation usually is unrealistic in adulthood" (Mezirow, 1991, p. 144).

One aspect of transformative learning theory that seems to make CPE practitioners uncomfortable is the idea of assisting learners to identify psychic assumptions. It appears that practitioners are uncomfortable with this because they do not feel prepared to deal with what could possibly be unearthed in the process. In order to more fully understand this portion of the theory of transformative learning educators need to examine the following questions:

1. What are the ethics of using educational techniques to surface psychic assumptions?
2. Where is the line between education and counseling, between helpful assignments and hurtful assignments?
3. How do I know what issues to handle with learners and what to refer?
4. Am I as an educator prepared to deal with what comes out in those type of encounters?

SUMMARY

In summary, this presentation will use research and practice examples as a format for practitioners to discuss:

1. the advantages and disadvantages of identifying disorienting dilemmas and the learning that is embedded in those dilemmas,
2. methods to foster content, process and premise reflection, and
3. the ethical considerations in encouraging learners to identify assumptions and the ability of educators to deal with the issues raised.

REFERENCES

Benner, P. (1984). From Novice to Expert: Excellence and Power in Clinical Nursing Practice. Menlo Park: Addison-Wesley Publishing Company.

Daley, B. (1997). Creating mosaics: The interrelationships of knowledge and context. Journal of Continuing Education in Nursing, 28 (3), 102-114.

Dominice, P. (1990). Composing education biographies: Group reflection through life histories. In Mezirow, J. Fostering Critical Reflection in Adulthood: A Guide to Transformative and Emancipatory Learning. San Francisco: Jossey-Bass, Inc.

Mezirow, J. (1990). Fostering Critical Reflection in Adulthood: A Guide to Transformative and Emancipatory Learning. San Francisco: Jossey-Bass, Inc.

Mezirow, J. (1991). Transformative Dimensions of Adult Learning. San Francisco: Jossey-Bass, Inc.

Barbara J. Daley
Assistant Professor - Adult and Continuing Education
Department of Administrative Leadership
University of Wisconsin - Milwaukee
641 Enderis Hall
P. O. Box 413
Milwaukee, WI 55201

bdaley@csd.uwm.edu

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education
Michigan State University - October 15-17, 1997

THE ILLITERACY OF LITERALISM: ADULT LEARNING IN THE "AGE OF INFORMATION"

John M. Dirkx

ABSTRACT

Recent studies in adult learning suggest possibilities for transformation in our ways of knowing, in which meaning, qualities, and values are integral to our knowledge and our world. Yet, much of our research and practice in adult education continues to be dominated by a technical-rationality which emphasizes objective and literal rather than subjective and imaginative interpretations of our selves and our relationship with the world. To truly understand and foster transformative learning, a fundamental shift in worldview is needed. Grounded in the radical humanities, wisdom traditions, and depth psychology, this paper encourages participatory, mythic and imaginative ways of knowing, and forms of teaching that nurture and care for soul in adult learning.

INTRODUCTION

"It is easier to bear the truth of facts than the truth of fantasies"
James Hillman

Picture a three-inch, three ring notebook jammed with printed information that will be covered in a week-long seminar on groundwater pollution in your community. As you register, the conference coordinator hands you your binder, saying, "At the end of this week, you should know everything that is in that folder." How will all this information get from the folder outside of you to inside of you? How will this process of transformation take place? The answer is, of course, it won't and it doesn't. If you are like so many participants in continuing education or other forms of formal adult learning, you will go home, put the material on the shelf, and probably not look at it again for a very long time, if at all. This is not to say that you have not learned, that you have not gotten something out of this week-long experience. But internalization of the notebook information is probably not one of these outcomes. As we approach the turn of the century, we seem awash in information, inundated as if a great dam has broken and the river through town has swiftly and violently overrun its banks. Technological advances have both contributed to this flood of information as well as the demand for it. As a result, learning is being emphasized like never before. Once an odd and even obscene phrase to many who felt their education to be done with formal schooling, the term "life-long learning" has now become almost a household word. Continuing education is big business and business is booming. Yet, the metaphor which seems to be guiding the lion's share of this effort is one of consumption and ingestion. Methods used to "learn" this information seem strangely disconnected from our lives and who we are as persons and communities. So much of adult education fails to deepen our sense of quality, value, and meaning in life.

In this "age of information," we need to re-vision how "text" - the skills, content, or subject matter to be learned in adult education - obtains personal or collective meaning and significance. What seems to be needed for this transformation of information into deeply meaningful knowledge to occur? How might the learning of this text be envisioned in a way that this process also fosters transformation of our selves and the world in which we live? These are questions with which I have been alternately struggling and dancing in my own learning, teaching, and research. To address these questions fully, more than a shift from the dominant paradigm of technical-rationality to contextual learning or constructivist knowing is needed. Most practitioners and scholars interested in fostering learning that is deeply meaningful recognize primary reliance on this paradigm is part of our current problem with meaning in learning (Sloan, 1983). Even educational practices, however, that seek transformation of knowledge, self, and society seem to rely on a theory of knowledge characterized by rational conceptions of knowing. These theories and models do not provide a deep and holistic sense of learning as fundamentally transformative.

In this paper, I continue to develop an alternative perspective which frames teaching and learning in adult education as a mythic journey of the soul, rather than merely a heroic journey of a rational, conscious ego. In prior studies, I explored learning through the perspective of soul (Dirkx, 1995; Dirkx & Deems, 1996), and

what it means to nurture soul in adult learning (Dirkx, forthcoming). In this paper, I explore what it might mean to understand learning as grounded in images and mythological motifs. I propose that it is images and not rational, abstract concepts or meaning perspectives which allow learners to find and develop deep meaning, value, and quality in the relationship between the "text" being studied and their own life experiences.

THE PROBLEM OF MEANING IN AN "AGE OF INFORMATION"

In order for adult learning to be meaningful, learners need to perceive a connection between the text their experiences (Dalcz, 1986). This idea, however, is often interpreted in mainstream practice within technical-rational conceptions of knowing. Knowledge is seen as objective, apart from the learner, and instrumental in nature - directly applicable to the demands of an outer reality. Learning is considered a rational process and reason mediates between the subjective experience of the student and an empirically demonstrable reality. By its very nature, this form of knowing does not address questions of quality, meaning, or values (Sloan, 1983). Rather than fostering a transformation of knowledge, self, and society, practice grounded in this approach often results in fragmented knowledge about our selves and the world, and is ultimately alienating. Incorporation of "active learning" and other humanistic or "student-centered" strategies often does little to alter fundamentally technical-rational conceptions of knowledge. These strategies seem designed to evoke learner enthusiasm and interest rather than to ground the learning concretely and meaningfully within experience. Because they are not able to focus on how the text relates to their particular life experiences, learners leave educational programs without a real sense of what meaning this experience has for them. Literally and figuratively, the content remains shelved indefinitely.

Constructivist approaches to knowing and learning offer more promise of fostering a meaningful connection between the instructional content and the learners' experiences. They stress the importance of context, the role of learner experience in what and how one comes to know, and the learner's construction of knowledge (Brooks & Brooks, 1993). This perspective represents a sharp departure from traditional, technical-rational approaches to learning. Rather than meaning residing outside of the learner's experience, within the subject matter itself, constructivism suggests that meaning is created within the interaction of the learner with the text. Thus, the learners' experiences and contexts are central to the learning process and an integral aspect of what they come to know. With few exceptions, however, the process of meaning-making is conceptualized within this general framework in cognitive and rational terms. Relatively little attention is given to the emotional, spiritual, and extrarational issues which arise when learners and their experiences are fully engaged with each other and the text in interpersonal and collaborative methods (Dirkx & Deems, 1994). For the most part, contextual-based instruction, situated cognition, and transformative learning- all constructivist in nature - are framed largely as rational, reflective processes. As a result, they minimize or ignore all together the role these "nonrational" processes play in the development of meaning within the learning experience. Others interested in redressing what they consider to be major limitations of Mezirow's rational view of transformative learning (Cranton, 1994) recognize the significance of these issues in making learning meaningful and transformative (Taylor, 1997). Yet, these preliminary views are not theoretically well grounded or developed. Without such development, we are in danger of re-defining transformative learning as largely an emotional experience, with relatively little rational, conscious participation on the part of the individual. Neither perspective seems satisfactory for a deep understanding of transformative learning. Various strains of critical pedagogy, feminist thought, and postmodernism place more emphasis on the concrete experiences of learners within specific contexts. Issues of affect and emotion are viewed within a broader perspective which connects the text or content with experiences of political, cultural, or economic oppression within the social structures in which the learners live and participate (e.g. Hart, 1995; hooks, 1994). Although coming at it from a different theoretical perspective, this work seems, in a number of ways, consistent with the perspective being developed here. Development of these parallels, however, will need to be left for a later time.

The core of the problem of meaning in adult learning, then, is an unquestioned belief that meaning is derived from a rational consideration of text in light of one's experiences, that meaning and knowledge are ultimately derived from rationality. Adult learning in the age of information is a process implicitly viewed as a journey of the ego, a heroic struggle to wrest consciousness and awareness from the throes of darkness and unconsciousness. The self and world are regarded as literal entities which enter into or are a part of this learning. As Moore (1989) points out, however, the world in which we live and learn is neither literal nor

abstract but imaginal. In the remainder of this paper, I sketch an alternative conception for re-visioning the practice of adult education, in which meaning and truth are revealed through imagination and fantasy - a poetics of mind - and not merely rational ways of knowing. Learning that is deeply meaningful and ultimately transformative is mediated by images and reflects a journey of the soul.

IMAGINATION AND FANTASY IN ADULT LEARNING

Development of a philosophy of imagination dates back at least to the work of the 18th century scholar, Giambattista Vico and is evident in the work of more contemporary scholars, such as Enrnest Cassirer, Suzzane Langer, Mark Johnson, Mary Warnock, and David Bohm. Taken as a whole, this perspective challenges exclusive reliance on rational and conceptual modes of knowing and learning and the literalism it fosters, in which the role of imagination and fantasy as forms of knowing is minimized or even ignored. Without a central focus on imagination, we become illiterate in the language of the heart, unable to "see" the truth revealed in the images, fantasies, and myths which characterize lived experiences in adult learning groups. A philosophy of imagination "places the image over the concept, the speech over the argument, and the mythic divination over the fact" (Verene, 1981, p. 30). When speaking about imagination, image, the imaginal, and fantasy, we use these terms not in the sense of imaginary, fictive, or otherwise unreal, but as "the central importance of imagination and insight in all our thinking and knowing....our means of interpreting the world...also our means of forming images in the mind" (p. 140). Images are *"the way"* in which we perceive, see, and come to know ourselves and the world. They play a critical role in making sense of our experiences by allowing us to find value and meaning in them (Hillman, 1989, pp. 21-22). Fundamentally, understanding flows from images and not rational categories.

Two orientations are evident within this approach to learning and knowing: the rational and the mytho-poetic. While both orientations focus on and derive knowledge fundamentally from imagination and both stress holistic views of knowledge, they differ in how this knowledge comes to be known and represented. The rational orientation sees knowing through imagination eventually being represented in language, belief systems, reason, and rationality, through which we then come to know ourselves and the world. For example, Bohm (1980) suggests that images can give rise to hypotheses, which can then be tested through traditional scientific means. The rational orientation suggests a conceptual approach, a form of consciousness grounded in the ego and ultimately relying on conceptual representations of reality. The ego is viewed as the pre-eminent psychic structure in the construction of meaning. While the sources of knowledge and intuition may reside outside the ego, it is this aspect of our being which brings meaning, coherence, and structure to our knowledge. Within ego consciousness, dissection and analysis, thinking, reason, abstraction, and control play prominent roles in the meaning-making process.

Viewing imagination within an overall rational, ego-based framework, however, does not fully guide us into a deeper understanding of our selves and the world in which we live. As Moore (1992) suggests, "We have a longing for community and relatedness and for a cosmic vision, but we go after them with literal hardware instead of sensitivity of the heart" (p. 208). "Thinking" our way through this mind-body split is, according to Moore, part of the problem and not a resolution. He suggests a another possibility, one in which imagination connects us, through its images, in a deep and profound way with the depth of our being. This is the path of soul or mytho-poetic consciousness.

The Mytho-poetic Perspective: Image as Angel

The mytho-poetic perspective is represented in the work of Jungian, neo-Jungian, and other depth psychology scholars, such as James Hillman, Robert Sardello, Thomas Moore, Giesela Labouvie-Vief, and Marion Woodman. Within this perspective, the *psyche* or soul is central to understanding who we are as persons and as a society: "Tradition teaches us that the soul lies midway between understanding and unconsciousness, and that its instrument is neither the mind nor the body, but imagination" (Moore, 1992, p. xi). It is not a thing but a quality of experience - of life and of ourselves. Soul has to do with heart, depth, relatedness, depth, and personal substance. Soul manifests itself in consciousness as a search for meaning in life (Shore, 1966). Hillman (1975) suggests that

> the word refers to that unknown component which makes meaning possible, turns events into experiences....soul refers to the ***deepening*** of experiences....the imaginative possibility in our natures, the experiencing through reflective speculation, dream, image, and fantasy - that mode which recognizes all realities as primarily symbolic or metaphorical. (p. x)

The psyche is understood as a "community of persons." This community is experienced as inner entities which seem to have a life of their own, such as "intentions, beahviors, voices, feelings, that I do not control with my will or cannot connect with my reason" Hillman, 1975, p. 2). They are also reflected in the outer world as big words or concepts, such as Truth, Power, and Love. In both cases, these entities are manifest in our inner and outer experiences as images, such as the kind which populate our dreams and fantasies. From this perspective, the ego is just one of the community of persons that makes up soul within our lives. It has no more or less significance than the other entities we find there. While the specific content of these various "persons" will vary with the particular human, group, or community in which they are manifest, they none-the-less reflect broader, more universal characteristics of soul, or archetypes. These age-less, universal voices take form and substance through images, which manifest deep and profound feelings and emotions about who we are and how we feel about our life experiences. In his approach to understanding emotions within his own life, Jung described the close relationship between image and emotion: "I learned how helpful it can be...to find the particular images which lies behind emotions" (Chodorow, 1997, p. 26). In rev-visioning a way of knowing through imagination, Hillman (1975) stresses the need to grasp the archetypal significance that is carried in the depth of our words. Images are ways through which individuals and collectives potentially come to express and connect with this deeper reality. Images are "angels" or message-bearers of the soul and, consequently, represent the depth of our experiences.

Charged images often represent psychic complexes, in which we encounter psychic energy that is clustered around certain concerns or issues that usually reflect various aspects of our relationships with others. Common examples include the authority, mother, father, and ego complexes. When they present themselves, they carry with them an imperative quality - we are compelled, drawn into, and taken over by them. It is as if, for that moment, consciousness emanates from another place within us, other than one's ego. Bursts of insight, intuition, and the "eureka" experience, as well as strong moments of anger and sadness illustrate how these images serve as conduits or messengers for deeper entities within the human and collective psyche. Images and fantasies also reflect, through our experience of them, the "soul of the world" (Sardello, 1992). When I feel angry, it is not just my anger that I experience, but the anger of the world. Working with images draws us down into ourselves but, paradoxically, also out into the world. This idea of soul as bridging inner experiences with aspects of our outer worlds is a key idea to understanding how this imaginal world is manifest within our learning experiences and how it mediates transformation.

In working with the imagination, it is important to differentiate images as constructions of our conscious, cognitive egos, and images which arrive as angels or message-bearers from the psyche. It is the latter which is the focus of learning through soul. From the mytho-poetic perspective, images and fantasies which flow from the work of the imagination are not under the willful control of the ego. They are not cognitive constructions which we work to create. Rather, they arrive as they so choose, as acts of grace, relatively independent of the needs and desires of the ego. Imagination and the imaginal method are critical in recognizing, naming, and understanding the meaning of images concealed within our deep, often emotional experiences (Hillman, 1975), but we do not create the images or their meanings through these methods. Our soul work - our learning - is to recognize, elaborate, and differentiate them as a means of developing a deeper understanding of our experience in the world.

Working with the Image in Adult Learning

A mytho-poetic approach to imagination, meaning, and consciousness stresses learning through soul rather than the head and looks to images, stories, and metaphors as sources of meaning. As Moore (1989) states, we glimpse the soul through image. In all learning, a transaction occurs between a text and the person. The text might comprise printed word, what the teacher or another learner says, pictures, audio, or video. In the learning process, it is likely to touch on one or more aspects of soul and evoke certain images and fantasies within the individual and the collective. These images provide access to the text in deep ways and provide for a

way of understanding how the text comes to have particular meanings for us. In learning through imagination, we come to understand these inner meanings by recognizing their manifestation in images and fantasies. We name and elaborate the different entities reflected in these images and fantasies, and then relate them to each other and to the whole of the psyche. Here we are talking about the transformation of ordinary existence into the "stuff of soul" (Moore, 1992, p. 205), where there is a meaningful connection through imagination between the content of the text and our life experiences.

The text, then, through the particular meanings and symbols embodied within it, may evoke within individuals or the group images and fantasies which suggest ways in which the text is or can be linked in a more profound way with the deep experiences represented in the group. In a sense, we might think of the text as activating archetypal forces within the group, which then become manifest in particular images or fantasies. For example, certain collective concerns or themes seem to arise within groups, characterizing their behavior and thought at any given time. These forms of behavior can be viewed as manifestations of mythological motifs which speak to a deeper, more imaginal understanding of the group's reality. Mother and Authority or Father motifs, and the various images associated with these motifs, represent two of these archetypal issues that characterize adult learning groups (Boyd & Dirkx, 1991). They often gain expression through various aspects of the text or content being considered within the learning experience. Aside from its technical and practical content, a seminar on groundwater pollution might be expected to evoke emotions and feelings around the earth and its life-giving fluids. Elaboration of such images might focus on Earth Mother and our relationship with and feelings about her life-sustaining, as well as devouring forces. These images potentially reflect a profound relationship between our experience of the group and our experience of earth as Mother. When we begin to see and understand teaching and learning from this perspective, we are making a radical shift in our modes of thought, from conceptual to mythic or imaginal.

Scholars within various settings for adult learning are suggesting how imagination and the mytho-poetic perspective are or can be reflected in our teaching and learning (Briskin, 1996; Cajete, 1994; Estes, 1992; Fox, 1994; hooks, 1994; Lewis, 1996; Whyte, 1994). Common to these various approaches are a reliance on "seeing" through the "eyes" of the imagination, of the heart (Apps, 1996), as opposed to the mind or the head, the merely rational. We provide this way of seeing through stories, poetry, ritual, music, appreciation for Eros and relationships, and respect for tradition and wisdom of elders. For example, story provides a way for us to understand issues in our lives that deeply concern us (Moore, 1992, p. 220), to connect with our deep experiences of life. The more meaningful stories are the ones that express our profound feelings for the present. Memories reflected in literal stories of our lives are not just remembrances but acts of the imagination as well. These memories reflect our investment in and need for eternal figures, like Mother, Father, World Parents, and Child.

CONCLUSION

What does it mean for adults to learn in the age of information? Technology has changed the complexion of some formal learning programs but not fundamental conceptions of knowledge and what it means to learn. Contextual and active approaches to learning help address the problem of significance and meaning in adult learning but are still largely framed within a conceptual mode of knowing and learning, and the literalism that characterizes such knowing. The mytho-poetic approach to learning provides a holistic perspective for understanding how learners connect with the content of their learning in deep and powerful ways. Understanding imagination as the source of all psychic life, including reason and rationality, has profound implications for facilitating a transformation of our ways of knowing, our selves, and our society. It suggests an education of the heart, a journey of the soul, and imagination as a way in which the truth of the journey reveals itself in our lives.

REFERENCES CITED

Apps, J. W. (1996). *Teaching from the heart*. Malabar, FL: Krieger.

Bohm, D. (1980). *Wholeness and the implicate order*. London: Routledge & Kegan Paul.

Boyd, R. D. (1991). *Personal transformation in small groups: a Jungian perspective*. London: Routledge.

Boyd, R. D. & Dirkx, J. M. (1991). A methodology for the study of the development of consciousness in small groups. In R. D. Boyd, *Personal transformation in small groups*. London: Routledge.

BEST COPY AVAILABLE

Boyd, R. D. & Myers, G. J. (1988). Transformative Education. *International Journal of Lifelong Education*, 1988, *7* (4), 261-284.

Briskin, A. (1996). *The stirring of soul in the workplace*. San Francisco: Jossey-Bass.

Brooks, J. G., & Brooks. M. G. (1993). *In search of understanding: The case for the constructivist classroom*. Alexandria. VA: Association for Supervision and Curriculum Development.

Brookfield, S. (1986). *Understanding and facilitating adult learning*. San Francisco: Jossey-Bass.

Cajete, G. (1994). *Look to the mountain: An ecology of indigenous education*. Durango, CO: Kivaki' Press.

Cranton, P. *(1994). Understanding and promoting transformative learning: A guide for educators of adults*. San Francisco: Jossey-Bass.

Daloz, L. (1986). *Effective teaching and mentoring: Realizing the transformational power of adult learning experiences*, San Francisco: Jossey-Bass.

Dirkx, J. M. (1995). Educating for vocational integration: The role of spirit and soul in education-for-work. In R. Orem & C. Mealman, (Eds.). *Proceedings of the Fourteenth Annual Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education*, Wheaton, IL: Northern Illinois University and National-Louis University, pp. 62-67.

Dirkx, J. M. (Forthcoming). Nurturing soul in adult learning. In P. Cranton, (Ed.). *Transformative learning in action*. San Francisco: Jossey-Bass.

Dirkx, J. M., & Deems, T. A. (1994). The influence of self-other relationships in constructivist approaches to adult learning. In L. Martin (Ed.). *Proceedings of the Thirteenth Annual Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education*, Milwaukee, WI: University of Wisconsin-Milwaukee, pp. 48-53.

Dirkx, J. M. & Deems, T. A. (1996). "Towards an ecology of soul in work: Implications for Human Resource Development." In E. F. Holton III (ed.), *Academy of Human Resource Development Conference Proceedings*. Austin, TX: Academy of Human Resource Development.

Estes, C. P. (1992). *Women who run with the wolves: Myths and stories of the wild woman archetype*. New York: Ballentine.

Hillman, J. (1975). *Re-visioning psychology*. New York: Harper & Row.Hillman, J. In T. Moore (ed.), *A blue fire: Selected writings by James Hillman*, New York: Harper & Row, 1989.

Hart, M. (1995). Motherwork: A radical proposal to rethink work and education. In M. R. Welton (Ed.). *In defense of the lifeworld: Critical perspectives on adult learning*. Albany, NY: SUNY Press.

hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. New York: Routledge.

Jarvis, P. (1992). *Paradoxes of adult learning: Individual and society*. San Francisco: Jossey-Bass.

Lewis, R. (1966). Emily's tree: Imagination and the soul of learning. *Parabola, 21*(2), pp. 66-69.

Mezirow, J. *(1991). Transformative dimensions of adult learning*. San Francisco: Jossey-Bass.

Moore, T. (Ed.) (1989). *A blue fire: Selected writings by James Hillman*. New York: Harper & Row.

Moore, T. *(1992). Care of the soul: A guide for cultivating depth and sacredness in everyday life*. New York: HarperCollins.

Rameka, N, & Stalker, J. (1996). Nora's voice. *Studies in Continuing Education, 18*, 158-168.

Sloan, D. (1983). *Insight-imagination: The emancipation of thought and the modern world*. Westport, CN: Greenwood Press.

Sardello, R. *(1992). Facing the world with soul: The reimagination of modern life*. New York: HarperPerennial.

Taylor, E. (1997). Building upon the theoretical debate: A critical review of the empirical studies of Mezirow's transformative learning theory. *Adult Education Quarterly, 48*(1), 34-59.

Verene, D. P. (1981). *Vico's science of imagination*. Ithaca, NY: Cornell University Press.

Whyte, D. (1994). *The heart aroused: Poetry and the preservation of soul in corporate America*. New York: Doubleday.

John M. Dirkx, Associate Professor, Department of Educational Administration, Room 408 Erickson Hall, Michigan State University, East Lansing, MI, dirkx@pilot.msu.edu.

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, Michigan State University, October 15-17, 1997.

BEST COPY AVAILABLE

THE LINGUISTICS OF ANDRAGOGY AND ITS OFFSPRING

Trenton R. Ferro

ABSTRACT

The use and meaning of the term, *andragogy*, has spawned not only a considerable quantity of discussion, called the "Andragogy Debate"; it has also fostered the creation of additional terms intended to define either the broad field of adult education itself or some designated portion of that larger arena. This paper, and the accompanying presentation, examines many of these terms and points out their etymological and, in some cases, semantic, deficiencies. The presentation closes with a plea for adult educators to concentrate on what they know best, the planning and delivery of learning opportunities for adults of all ages and in a variety of settings, and to resist the temptation to become linguistic innovators, a task at which very few adult educators are competent and for which even fewer are trained.

INTRODUCTION

The "Andragogy Debate" has experienced a long, sometimes glorious, sometimes laborious, and certainly well-documented life span (see, for example, Pratt, 1993; Davenport, 1987; Davenport & Davenport, 1985). This debate has included discussion and disagreement about the definition, content, strength, and applicability of andragogy as a theory of adult learning. It has also spawned a number of ancillary discussions on a number of related topics.

Although andragogy has neither established itself universally among educators as a viable theory of learning for adults nor, as a term, entered the common American parlance, theorists and practitioners alike still have created a variety of other terms, apparently inspired by and based on the word *andragogy*, to define the entire field of adult education or some portion of that larger arena. Courtenay and Stevenson (1983) have labelled this phenomenon "the threat of gogymania" (p. 10).

THE PROBLEM AND CONCERN

Lost in this morass (the word used by Davenport, 1987), however, has been careful and appropriate attention to the actual terms which have been used and proposed--their linguistic form and construction (morphology), their meaning (semantics), and their use and application within the context of human discourse in general and adult education in particular. Most of the proposed terms are linguistically bankrupt and semantic foolishness; they are, in fact, nonsense words.

ANALYSES

The majority of this study involves the examination and analysis of 1) the linguistics (morphology and semantics) of terms proposed to describe the field, or portions of the field, of adult education and 2) the suggested use for such terms, considering both the theoretical foundations, if any, undergirding these words and their recommended uses. This discussion flows naturally, then, into implications for practitioners, from professional to voluntary, of adult education and its various categories and applications.

LINGUISTIC ANALYSIS

The linguistic examination of the terms falls into three categories: 1) the improper form and use of the common suffix, *-gogy*; 2) the use of incomplete and incompatible stems; and 3) concerns related to definitions of these terms. This analysis is based on the use and meaning of the ancestors of these morphemes and words in the original Greek (using Liddell & Scott, 1940, as the primary authority), Latin (using Lewis & Short, 1879, as the primary authority), or other language family sources and the general and accepted rules for the formation of words in the English language, American version.

The suffix, *-gogy*. The common suffix is discussed first because this is the place at which most suggested terms founder from the start; they make use of what is actually a non-existent suffix, *-gogy*. Fortunately, Knowles (1980) avoided this pitfall by seeking the advice of the publishers of the Merriam-Webster dictionaries about the possibility of using the spelling, *androgogy*, rather than that to which we have become accustomed, *andragogy* (see Appendix A, pp. 252-254).[1] Crawford (as cited in Knowles, 1980) provides the following summary:

> The elements to be joined are the stem *andr-* of the Greek word *aner* "man", [sic] and the Greek word *agogos* "leader". [sic] The first element of a Greek compound is regularly the stem (not the nominative or dictionary form). There is no *o* in the stem of the word for "man"; the form *andr-os* is the genitive case, "man's", [sic] the *o* belonging to the case ending. If, however, the stem of the first element ends in a consonant and the second element begins with a consonant, an *o* is commonly inserted to facilitate pronunciation. . . . But where the second element of a compound begins with a vowel, not only is no connecting *o* needed after a consonant, but stems ending in *o* or other vowels drop that vowel (e.g. *mon-archy*, *phil-ately*). What does not happen in any circumstances is dropping the initial vowel of a second element. We do not say *mono-rchy* or *philo-tely*; much less should we say *andr-o-gogy*. (p. 254)

This means that the suffix *-gogy* has no meaning; the morpheme must be *-agogy*. Had those who would invent or coin new words, usually inspired by the term *andragogy*, given heed to this readily accessible piece of information and advice, the world of adult education might have been spared some of the malformations that have been suggested and which are discussed next.

The suggested stems. Three suggested terms--*gerogogy*, *synergogy*, and *anthrogogy*--share two problems in common: 1) The suffix, as discussed above, is incorrect and has no meaning. 2) The suggested stems are truncated and, consequently, also fail to convey meaning. The root for *gerogogy*, a term suggested by Battersby (1982), Lebel (1978), and Pearson and Wessman (1996), should be *geront-*, as in *gerontology*. The correct form of the word would be *gerontagogy*. Now the English word *geriatics* lends some support to the use of *ger-* as a root. However, as Klein (1966) notes, *geriatrics* was formed improperly; it was "coined by I. L. Nascher (1863-1944) in 1914 [from the] Greek *geron*, 'an old man', [sic] and *iatria*, 'a healing'. [sic] . . . The correct form would have been *gerontiatrics*" (p. 652).

Mouton and Blake (1984) propose *synergogy* as the term that would best describe their concept of a "systematic approach to learning in which the members of small teams learn from one another through structured interactions" (p. xii). They also provide the etymology of the term. "*Synergogy* is derived from two Greek words: *synergos* ('working together') and *agogus* ('leader of'), which has come to mean 'teacher.' *Synergogy* thus refers to 'working together for shared teaching" (pp. xi-xii). Their analysis is basically correct,[2] but the result should be a different form, as they acknowledge in a footnote: "*Synergagogy* is technically correct, according to conventions of creating words from Greek roots, but needlessly difficult. *Synergogy* is an acceptable alternative" (p. xii). Yes, *synergogy* is the correct term; whether it is needlessly difficult is open to debate. However, baldly stating that *synergogy* is an acceptable alternative without any supporting evidence is unacceptable; saying that it's so doesn't make it so.

Trott (1991), responds to the question, "Is there a generic set of principles that guide lifelong learning?" by creating "the word 'anthrogogy' to name the way out of my confusion, [sic] and provide me with a means of understanding my ideals and readdressing my goals as a teacher" (p. 4). Again, there is a problem with the stem. The Greek word behind this formation is apparently *anthropos*; consequently, the stem should be *anthrop-*, and the coined word, *anthropagogy*. Trott was aware of this possibility; he notes Benne's use of *anthropogogy* [sic] as "a rallying call to the education professoriate to address education's mission" (as cited in Trott, 1991, p. 5). Trott should have kept that word, even with the problematic suffix, rather than truncate the stem.

The terms *humanagogy* and *eldergogy* present a different problem. These are examples of a stem from one language being wedded to a suffix from another language; this is not a standard process in English word formation. Knudson (1979, 1980) suggests *humanagogy* as "a theory of learning that takes into account the differences between people of various ages as well as their similarities. It is a *human* theory of learning" (Knudson, 1979, p. 261). However, *human* is an English word derived from the Latin *humanus*; *-agogy* is a Greek suffix. Similarly, *eldergogy*, proposed by Yeo (1982) to serve a purpose similar to Lebel's (1978) *gerogogy*, uses a stem of Germanic origin that has come to us via Old and Middle English. Of course, the suffix is also problematic.

Definitions. Since *-gogy* is improperly formed, it is a suffix without meaning. However, the morpheme *-agogy*, as used in *andragogy* and its progeny, has been adopted from the word *pedagogy*. *Pedagogy* means, literally, "leading a boy." A *pedagogue* (the Greek word is *paidagogos*) was the slave who went with a boy from home to school and back again. He was charged with the responsibility of the boy's safe journey as well as that of guarding against potential truancy. He might also guide the boy's study at home. Over time (even in Greek literature) *pedagogy* took on, then, the meaning of "training, guiding, educating, moderating," and a *pedagogue* became the person who did these things. It is this later use that has led to the current definition of *pedagogy* as "the art or profession of teaching" (American Heritage, p. 914). The concept of "teaching children" no longer seems to inhere to the term *pedagogy*.

These observations lead to definitional concerns about the attempts to coin new words. *Andragogy* gains meaning only when compared to *pedagogy*. However, *andragogy*, strictly speaking, becomes a subset of *pedagogy*, if the definition cited above is accurate, rather than a contrasting term. *Anthrogogy* and *humanagogy*, if these were viable terms, would carry definitions synonymous with the definition *pedagogy* now carries. The coining of such terms becomes meaningful only if the second meaning of *pedagogy* is used: "preparatory training or instruction" (American Heritage, p. 914). However, as argued below, there does not appear to be sufficient need for additional words if there is not something substantial for those words to describe.

THEORETICAL/SEMANTIC ANALYSIS

As Courtenay and Stevenson (1983) suggest, the need for such an array of terms is highly doubtful. The Andragogy Debate raises serious questions about the actual existence of a theory of adult learning. Many see the descriptions advanced by Knowles (1980) under the heading, *andragogy*, as a useful set of assumptions that serve the educators of adults well in practice; however, they do not view andragogy as an actual theory. Much less do such terms as *gerogogy*, *eldergogy*, and *synergogy* define a theory. Rather, they highlight more limited spheres of practice that, in fact, draw upon many of the same principles that the educators of adults use in other settings with other populations. Furthermore, the term *educational gerontology* (which, by the way, is properly formed) already exists to distinguish the special features and aspects involved in working with older adults.

Humanagogy and *anthrogogy* have been proposed as ways to get out of the supposed andragogy/pedagogy dichotomy. Again, however, there is no new theoretical base requiring the use of such terms. Furthermore, educators of adults are already faced with a plethora of choices to describe what may be unique about working with adults in their particular setting; among them are *lifelong learning* or *education*, *continuing education*, *nontraditional education*, *community education*, *recurrent education*, and *nonformal* and *informal education*--as well as the term, *adult education*. One is certainly hard pressed to come up with good reasons for adding to this list.

PRACTITIONER CONCERNS

Qoheleth said, "Of making many books there is no end" (Ecclesiastes 12:12, NRSV). Apparently the same is true of the inventing of terms for the field of adult education, or portions of it, even though there is no need for such terms. The major purposes of this investigation are to warn against 1) the seductive temptation to coin and use "cute" or "catchy" terms for either the entire adult education enterprise or its various segments and 2) the application of these terms in ways that imply a theoretical base or foundation for practice--or the actual practice itself--when there is a lack of any clear evidence to support that area of practice as unique from other aspects either of adult education or of education in general. When we, as educators of adults, fall prey to the enticement to use words which, in themselves, are patently linguistic nonsense and which, furthermore, are based on insufficient, shaky, and inadequate theoretical underpinnings, we present ourselves as fools who possess neither linguistic astuteness nor a sound basis for our practice. We communicate to other professionals and practitioners, with whom we must interact as we apply and practice our expertise, that we are not serious about, prepared for, or competent in what we do.

NOTES

[1]Knowles confuses nominative (dictionary) forms with the roots, which are based, as Crawford explains in his letter, on the genitive (possessive) form. 1) Knowles states that the Greek word for "child" is *paid*. (This statement has led others, e.g., Davenport, 1987, to make the same mistake.) However, the nominative form is *pais*; the root, which is used for the formation of compound words, is *paid-*. 2) Further, Knowles states that the Greek word for "man" is *andros*. As Craword explains, the nominative form is *aner*; the root is *andr-*.

[2]Mouton and Blake have made a couple of mistakes. First the dictionary form of the second term is *agogos*, not *agogus* (it is a Greek, not a Latin, word). Secondly, the word means, simply, "leader." "Leader of" implies the use of the genitive (possessive) form, *agogou*. Knowles (1980), by the way, uses both spellings (the second being incorrect) in his letter to Merriam-Webster.

REFERENCES

The American heritage dictionary (2nd college edition). Boston: Houghton Mifflin.

Battersby, D. (1982). Gerogogy. *Australian Journal of Adult Education, 22*(2), 28-34.

Courtenay, B., & Stevenson, R. (1983). Avoiding the threat of gogymania. *Lifelong Learning: The Adult Years, 6*(7), 10-11.

Davenport, III, J. (1987). Is there any way out of the andragogy morass? *Lifelong Learning: An Omnibus of Practice and Research, 11*(3), 17-20.

Davenport, J., & Davenport, J. A. (1985). A chronology and analysis of the andragogy debate. *Adult Education Quarterly: A Journal of Research ad Theory, 35*, 152-159.

Klein, E. (1966). *A comprehensive etymological dictionary of the English language* (Vols. 1-2). New York: Elsevier.

Knowles, M. S. (1980). *The modern practice of adult education: From pedagogy to andragogy* (2nd ed.). Englewood Cliffs, NJ: Cambridge Adult Education.

Knudson, R. S. (1979). Humanagogy anyone? *Adult Education, 29*, 261-264.

Knudson, R. S. (1980). An alternative aproach to the andragogy/pedagogy issue. *Lifelong Learning: The Adult Years, 3*(8), 8-10.

Lewis, C. T., & Short, C. (1879). *A Latin dictionary*. Oxford, UK: The Clarendon Press.

Lebel, J. (1978). Beyond andragogy to gerogogy. *Lifelong Learning: The Adult Years, 1*(9), 16-18, 25.

Liddell, H. G., & Scott, R. (1968). *A Greek-English lexicon* (9th ed., with supplement). Oxford, UK: The Clarendon Press.

Mouton, J. S., & Blake, R. R. (1984). *Synergogy: A new strategy for education, training, and development*. San Francisco: Jossey-Bass.

Pearson, M., &Wessman, J. (1996). Gerogogy in patient education. *Home Healthcare Nurse, 14*, 631-636.

Pratt, D. D. (1993). Andragogy after twenty-five years. In S. B. Merriam (Ed.), *An update on adult learning theory* (pp. 15-23). San Francisco: Jossey-Bass. (New Directions for Adult and Continuing Education, No. 57)

Trott, D. C. (1991, October). *Anthrogogy*. Paper presented at the meeting of the American Associatio for Adult and Continuing Education, Montreal, Quebec.

Yeo, G. (1982). "Eldergogy" a specialized approach to education for elders. *Lifelong Learning: The Adult Years, 5*(5), 4-7.

Trenton R. Ferro, Ed.D., Associate Professor and Graduate Coordinator, Adult & Community Education, 231 Stouffer Hall, Indiana University of Pennsylvania, Indiana, PA 15705; trferro@grove.iup.edu

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, Michigan State University, October 15-17, 1997.

THE SOCIAL GOSPEL: LINDEMAN'S OVERLOOKED INSPIRATION?

James C. Fisher

ABSTRACT

Building on the assumption that many of Lindeman's central ideas were influenced by the theology of the social gospel, this study compares his writings in The Meaning of Adult Education and The Community with those of Walter Rauschenbusch, a leading social gospel theologian, as they relate to dominant themes, such as specialism, democracy and the kingdom, the worker and the labor movement, and science.

INTRODUCTION

Although the influence of Lindeman's The Meaning of Adult Education (1961) on the field of adult education and on particular adult educators (Knowles, for example) has been widely discussed, less attention has been paid to those concepts which have influenced its development. Long, for example, in his preface to the 1989 edition, notes that Lindeman's ideas and comments on adult education "are often presented with little to no contextual discussion," failing to "relate his ideas to popular ideas of the day" (1989, p. xiii). In his biography of Lindeman, David Stewart (1987) claims that Lindeman was influenced most by Dewey, Emerson, and Grundtvig. Other scholars view his work as providing a bridge between Dewey's progressive educational philosophy and the practice of adult education

Previous research (Fisher, 1989, 1996) has affirmed that many of Lindeman's main ideas were nurtured during the period when social gospel theology impacted American Protestantism, and that he participated in activities and causes linked to the social gospel movement during the period from 1912 through 1930. Specifically, his positions in the Congregational Church, the extension movement, and the YMCA placed him in the employ of organizations which had been strongly influenced by the social gospel and were active participants in that movement. Lindeman's subsequent appointments as a sociology professor and a member of the Inquiry provided opportunities for him to continue his contribution as a social gospel and social change advocate.

In 1943, when Lindeman was invited to give the lectures honoring Walter Rauschenbusch, a leading social gospel theologian, he wrote that "I was one of his devoted admirers and without his knowledge he exercised a profound influence upon my life at a crucial moment." He also praised Rauschenbush's "august sense of moral justice" and described him as coming "nearer being a major prophet for the Machine Age than any other American of his time" (1943, p. i).

The social gospel sought to address problems of industrialization and urbanization by focusing on the social as well as the individual aspects of religion. The elimination of social and economic injustice, particularly among the working classes; the democratization of political institutions; and the evolutionary movement of all creation toward a new society based on the concepts of the fatherhood of God and the brotherhood of man were themes integral to the social gospel. In an earlier paper, Fisher (1989) discussed emphases important in the writings of both Lindeman and social gospel advocates: the linkage between individual and collective morality, the importance of immediate action, experimentation as a means to discern the truth, and the broad focus on human needs and experience.

The present study discusses concepts set forth by Rauschenbusch in Christianity and the Social Crisis (1907), Christianizing the Social Order (1913), The Social Principles of Jesus (1916), and A Theology of the Social Gospel (1917) and restated by Lindeman in The Community, An Introduction to the Study of Community Leadership and Organization (1921), a textbook of Christian sociology, and in The Meaning of Adult Education (1961). On the basis of a content analysis of these sources, this study discusses four themes articulated by Rauschenbusch and

then transposed by Lindeman from a theological context to one focused on community leadership or adult education.

THEMES, CONVERGING AND DIVERGING

SPECIALISM

The social gospel view of specialism focused on the role and plight of the worker in the complex industrial scheme. Lindeman viewed it as a broader issue, beginning with the division of knowledge and the fragmentation of responsibility and power extending into all areas of life.

For Lindeman, one of the great symptoms of the time was the way in which specialization had overtaken higher education, factories, and government. College graduates now know "a great deal about one sphere of knowledge but not much about anything else" (1961, p. 76). In industry, mass production techniques had reduced the contribution of each worker to the finished product, and governments were being expected to solve problems essentially technical in nature. Although Lindeman believed that "specialists are integral to our industrialized civilization," (1961, p. 88), he was concerned, on the one hand, that democracy would be replaced by efficient dictators who would determine societal or work-related goals for others. At the same time, he feared that the process which vested power in dictators and executive specialists would result in the loss of power by the average citizen. His view was that specialism robbed persons of the power to know and to learn from their experiences, of the opportunity to derive meaning from their work, leaving them the strong potential for a fractional personality, constrained by a narrow and limited outlook. He saw in particular the need of those who work with automatic machines for more expression of the total personality in creative activities (1961, pp. 5, 6).

Such an outcome could be addressed by a process of reeducation, one which workers were likely to resist. His solution was to "insist upon a proper share in the solution of problems which specifically concern us...giving more attention to small groups...decentralization, diversity, and local autonomy" (1961, p. 89). Although their work demands more specialized functions, workers, Lindeman believed, would resist changing those specialized work habits on which they had come to depend for the basic necessities of life.

Rauschenbusch rarely used the word "specialism," and instead of considering its impact on the individual's quality of life and potential for learning, he concentrated on the overall social and economic situation of which specialism was an integral component. The introduction of the power machine, root cause of industrialization and creator of the specialist, made massing large numbers of workers at a single site necessary, thereby creating a working class polarized from the owners and introducing a competition for work and to sell goods. He wrote: "It [industrialization] was the creator of the modern city. It piled the poor together in crowded tenements at night and in unsanitary factories during the day, and intensified all the diseases that come through crowding. Poverty leaped forward simultaneously with wealth" (1913, p. 217). Hence, he said, "We have the incredible paradox of modern life. The instrument by which all humanity could rise from want and the fear of want actually submerged a large part of the people in perpetual want and fear" (1913, p. 217).

Lindeman viewed specialism from the perspective of the individual losses of participative power and of the potential to learn from personal experience in problem solving. Such a loss had potentially destructive effects on the well-being of the individual and on society as a whole. Rauschenbusch, on the other hand, saw specialism as the product of industrialization which resulted in the exploitation of workers in their specialized roles..

DEMOCRACY AND THE KINGDOM

Theological belief in the imminent deity played itself out in the writings of the social gospel through a strong faith in progress and in the view that society was moving in the direction of justice and righteousness. Rauschenbusch wrote that "Progress is...divine" (1913, p. 30). The

Kingdom of God is impending, both at a societal and an individual level. At the societal level, the Kingdom meant the reign of social justice, the result of the transformation of human society by Christianity, a task which it held in common with the state. The kingdom being realized in the present could be identified with such familiar phenomena as the democratic spirit (1913, p. 60), scientific evolutionary thought (1913, p. 90), and the fulfilment of the human desire for liberty and freedom (1913, p. 119). At a more personal level, the kingdom ideal incorporated the religious and social hopes of the common people (1913, p. 92), and gave religious value to the "plain man's job" (1913, p. 98). Social institutions - the family, church, education, politics - all were in the process of becoming Christianized, sure signs of the kingdom at hand.

Lindeman's used the word kingdom in The Community (1921) to equate it with democracy. He attributed to Jesus the "fundamental belief that the Kingdom of God and the Democracy of Man are synonymous" (1921, p. 203). He spoke of democracy as shared power, as inimical to certain vested interests, as attainable in a tentative way, and as needing a spiritual force to provide motive power for its larger expression. According to this democratic ideal scientifically demonstrated in Jesus of Nazareth, all individuals were of value, sin was a social phenomenon, and to have a human enemy was a "social anomaly" (1921, p. 75). In his chapter on "Christian Leadership" in The Community, one gets a sense of Lindeman's understanding of democracy as he describes the role of the community leader: Since specialism is the social force which conflicts most with democracy, the task of the community leader "at the present stage of experimental Democracy is to interpret to, and with, the common man the function of the specialist" (1921, p. 195). Lindeman's words here call to mind Rauschenbusch's description of the ideal society as working "toward an harmonious cooperation of all individuals for common social ends" (1913, p. 366).

Both the Kingdom of God and the democratic society were viewed as presenting attainable evidence of the presence of the impending ideal society. Lindeman begins with Rauschenbusch and the social gospel advocates in associating the democratic ideal with the kingdom. But whereas Rauschenbusch preached the imminence and presence of the Kingdom transforming society, Lindeman focused on the individual. Lindeman described intelligence as "consciousness in action--behavior with a purpose (1961, p. 33); he called upon the reader to make experience count for something: "experience is, first of all, doing something; second doing something that makes a difference; third, knowing what difference it makes" (1961, p. 87). Although Rauschenbusch resisted equating democracy with Christianity, he affirmed that in "politics democracy is the expression and method of the Christian spirit" (1913, p. 153), and elsewhere that "the idea of the kingdom of God was filled with democratic spirit" (1913, p. 60).

Rauschenbusch was convinced that the kingdom would emerge from socialism (1913, p. 405). He wrote that the "modern socialist movement is really the first intelligent, concerted, and continuous effort to reshape society in accordance with the laws of social development" (1907, p. 195). Such a restructuring of the political order would create equity among the classes, making possible the reign of social justice, foundation of the kingdom.

In contrast to Rauschenbusch's top down approach, it was adult education and community leadership that Lindeman saw providing the means for reshaping society into the democratic/kingdom ideal through the development of people. For example, he cautioned the community leader that when he (the leader) "does something for the community that the community might have done for itself, he prevents the community from developing its own resources" (1921, p. 191). This is a theme repeated: Doing for others "what they might have accomplished for themselves thereby weakens the capacity and worth of citizens, workers and students. Personality has functions which, if not brought into action, disintegrate" (1961, p. 34). He encouraged the community leader to help the community envision its future through the sharing of creative ideas and to believe that the fundamental and essential insights of life are within the reach of the so-called common man.

Building on the theme of empowered persons or "contributory personalities" (1961, p. 38), as Lindeman called them, he envisioned incremental social reform resulting from individuals

"bringing intelligent influence to bear somewhere--in home, neighborhood, community, trade union, cooperative society, trade association, et cetera. Adult education specifically aims to train individuals for a more fruitful participation in those small collective units which do so much to mold significant experience" and to train individuals to transmute that "experience into influence" (1961, p. 38).

THE WORKER AND THE LABOR MOVEMENT

Rauschenbusch viewed the worker as the victim of industrialization, the economically powerless, the one (in contrast to his farmer or craftsman forebear) bereft of property. He lacked job related rights and benefits and, at the same time, had to compete for work. This population was the major focus of the social gospel movement: Christianizing the social order depended on both including and saving the working class. To accomplish this, Rauschenbusch advocated two strategies: the first was the organization of workers in cooperative, democratic associations. He called such cooperation morally beautiful and economically efficient, viewing unions as portraying the moral energy and personal affection sorely needed by the churches (1913, p. 455). In 1907, he wrote, "The working class is now engaged in a great historic class struggle which is becoming ever more conscious and bitter. Their labor is all they have. Individually they are helpless. Their only hope for wresting better wages and conditions from the other side is in union of action" (1907, p. 327). His second strategy was to restructure the political order so that the working class could (a) secure power equal to the owners; (b) receive benefits such as old age pension, accident and sickness insurance; and the guaranteed right to a job; and (c) gain a juster distribution of the profits of industry.

Although Lindeman was a strong advocate of using collective action to change the social order, he had, by contrast, grown less passionate about the workers' situation. When employed by the YMCA, Lindeman had posed the question to his students: "What should be the position of an industrial YMCA Secretary in the case of a strike?" (Stewart, 1987, p. 38), suggesting that the secretary consider his obligation to both sides in the matter. Over time, Lindeman had come to view industry as a complex of power groups of which labor was one. Within that context, he said that if workers continue to view the world in terms of employers and workers as they have historically done, neither side will gain. Instead, he called for a "revolution of the mind - not a mere exchange of power groups--before an economic revolution can transform industry into a cooperative enterprise, before 'power over' is transposed into 'power with' in industry (1961, p. 27). Lindeman admonished the labor union to become a creating rather than simply a fighting organization and called on it to replace the use of force with the intelligence needed to devise procedures for socializing power (1961, p. 28).

THE SCIENTIFIC METHOD

The social gospel had reconciled science and religion at several points: first, the social gospel regarded science as a partner in helping it understand the universe which religion wanted to transform and humanity needed to control; second, the social gospel relied on science to describe the evolutionary progress currently being made toward the ideal society; and third, science was the means by which persons' assumptions and beliefs could be demonstrated and verified.

Rauschenbusch referred specifically to the scientific insight of Jesus; by that he meant that Jesus understood the organic development of the kingdom which contemporaries had begun to elaborate systematically. He also wrote that Jesus thought "scientifically about moral issues" (1913, p. 293), meaning specifically that Jesus examined the moral forces inherent in wealth and inequality. Lindeman also referred to the scientific methods of Jesus and the early church. He meant that Jesus stated ethical and social truths and then demonstrated those truths in his own life, and that the early church experimented with ways to act out these truths..

In the writings of Rauschenbusch, science provides new ways of understanding the dynamics of society and the social life, thereby aiding in the reconstruction of society. Unfortunately, the fruits of science were exploited by the capitalist economy to the detriment of the working class. For

Rauschenbusch, science was a tool to be used in the pursuit of social goals.

From Lindeman's perspective, science increased the capacity to control human destiny, not only by giving man power over nature, but also helping find alternatives should democracy as presently constituted decay (1961, p. 82). At another level, science was the ubiquitous tool which through an experimental approach separated truth from error, aided in choosing solutions to problems, and in distinguishing between reason and antiscience. An intelligent person is one who tests the consequences of past or proposed experience (1961, p. 16). Lindeman claimed that the person who knows what he wants to do and why is intelligent, but that intelligence must be gained by experimenting with one's own experience (1961, p. 17). Learning, using knowledge, solving problems are all the result of experimenting with options in various situations. For Lindeman, science was both a way of looking at the world and of searching for the truth.

DISCUSSION

The important linkages described in this and earlier studies (Fisher, 1989, 1996) provide evidence of a participation by Eduard Lindeman in organizations active in social gospel programs and rhetoric. The closer examination of four topics common to Lindeman and the social gospel advocates moves the discussion from "Is there a linkage?" to "What is the nature of the relationship?" In what general areas do Lindeman and Rauschenbusch converge in their writing, and in what areas do they diverge?

We find in Lindeman's writing a vocal affirmation of the major social gospel tenets. His discussion of the kingdom and democracy, of the importance of a collective effort, of the critical role of science as both epistemology and methodology, of advocacy in behalf of the common person, and of the necessity to work in behalf of social change all are consonant with the tenets of the social gospel. Furthermore, his description of the role of the church in The Community bespeak an ecclesiology consistent with that of the social gospel and present the local church as an organization with responsibility for community leadership as well as authority and direction in religious matters. Although in The Community his language is that of a proponent of the principles of Christian sociology and an adherent to the beliefs of the Christian religion as set forth by social gospel advocates, in The Meaning of Adult Education the concepts are designed for a secular audience and to advance the emerging practice of adult education.

Differences between Lindeman and the social gospel advocates appear to be less substantive and more in terms of perspective and application strategy. Clearly Lindeman was driven by the ideas and methods of community organization drawn from Christian sociology which he described in The Community. Providing leadership for communities beginning from the bottom up, working with and respecting workers and common people, building knowledge and responsibility by helping people to examine and learn from their experience: this was Lindeman's strategy for implementing social change, whether the rubric is community leadership or adult education. Adult education was positioned, he wrote, to facilitate the involvement of individuals in collective action "(a) by revealing the nature of the social process; (b) by transforming the battle of interests from warfare into creative conflict; and (c) by developing a method for social functions which will make the collective life an educational experience" (1961, p. 97).

One might argue that whereas Rauschenbusch was driven by his concern for justice for the lower classes, Lindeman was driven by the vision of their empowerment and participation. Rauschenbusch wrote extensively about the class structure, the exploitation of workers by owners, and the need for a sweeping reordering of society to redress these and other problems introduced by industrialization. Later critics noted that this top-down approach failed to reach those in the pews. Whereas Rauschenbusch addressed the larger picture with the passion of the preacher that he was, Lindeman's style was more dispassionate and pursued the strategy of an incrementalist. Begin with people where they are, gain their ownership through participation and education, enlist them in the business of democracy through community involvement. This empowerment and participation are clearly the stuff of which democracy is made, and necessary to provide the freedom and joy which in Lindeman's frame constituted the good life for all. For

Rauschenbusch, societal reconstruction was the road which eliminated the evil of class exploitation; for Lindeman it was the means which brought the common people to the good life.

There is also the consideration of time sequence: the Rauschenbusch books were written between 1907 and 1917, the last one shortly before his death. Lindeman's The Community was published in 1921 and reflected the elements of the social gospel. On the other hand, the Meaning of Adult Education, published in 1927 after the social gospel influence had begun to recede, represented a more dispassionate approach to social change and one which used the tools of adult education then coming into vogue.

CONCLUSION

This study addresses all who practice adult education by broadening our understanding of the context from which Lindeman's seminal contribution to the field has been made, thereby helping us frame his voice by the cultural and religious movements of which he was a part. It also reveals the degree to which his focus was based on moral concerns and was driven by the desire for genuine and immediate social reform, and by contrast, the degree to which current practice in adult education has rejected social reform and focused on the training of specialists. Finally, by understanding Lindeman's advocacy in regard to explicit social values, practitioners are led to consider ways in which our cultural contexts and social values influence our beliefs and practice and foster the development of this field of practice.

REFERENCES

Fisher, J.C. (1989). Eduard Lindeman, the Social Gospel, and Adult Education. Proceedings of the 1989 Adult Education Research Conference, Madison, WI.: University of Wisconsin - Madison.

Fisher, J.C. (1996). Eduward Lindeman and the Social Gospel. Proceedings of the 1996 Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, Lincoln, Nebraska: University of Nebraska - Lincoln.

Lindeman, E.C. (1921). The Community. An introduction to the study of community leadership and organization. New York: Association Press.

Lindeman, E.C. (1943). Faith for a new world. Rochester, NY: Colgate Rochester Divinity School.

Lindeman, E.C. (1961). The meaning of adult education. Montreal: Harvest House. (Original work published 1926; later printing, 1989).

Long, H.B. (1989). Preface. In E.C. Lindeman, The Meaning of Adult Education. Norman, OK:: University of Oklahoma.

Rauschenbusch, W. (1907). Christianity and the social crisis. New York: Hodder & Stoughton, George H. Doran Company.

Rauschenbusch, W. (1913). Christianizing the Social Order. New York: Macmillan.

Rauschenbusch, W. (1916). The social principles of Jesus. New York: Methodist Book Concern.

Rauschenbusch, W. (1917). A Theology of the Social Gospel. New York: Macmillan.

Stewart, D.W. (1987). Adult Learning in America: Eduard Lindeman and His Agenda for Lifelong Education. Malabar, FL: Krieger.

James C. Fisher, Ph.D., Associate Professor of Adult and Continuing Education, Department of Administrative Leadership, University of Wisconsin - Milwaukee, P. O. Box 413, Milwaukee, WI 53201.

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, Michigan State University, East Lansing, Michigan, October 15-17, 1997.

HOW LEARNING IN RESIDENCE FOSTERS TRANSFORMATIVE LEARNING AND CONNECTED TEACHING

Jean E. A. Fleming

Residential education of adults has over a two hundred year history. As an educational format, learning in residence seems to provide conditions which foster the processes of transformative learning and the relationships of connected teaching. Residential education can provide the impetus, time, freedom, and support for the critical self-reflection and critical discourse of transformative learning. In addition, the relationships formed in residence appear similar to those at the heart of connected teaching. An exchange of perspectives between theory and practice will lead to a more complete understanding of this educational phenomenon and may lead to expanded perspectives of theories of adult learning and development as well.

RESIDENTIAL EDUCATION: A BACKGROUND

Residential education for adults has over a two hundred year history, dating back to the Danish Folkhighschools conceptualized by N.F.S. Grundtvig in the early 1800s. Since then the folkhighschool has spread throughout Scandinavia to countries throughout the world. In the United States, Highlander, established by Myles Horton in New Market, Tennessee, is perhaps the most familiar and successful example of the transference of concepts of the Danish folkhighschools to this country. Residential education in the United States has taken many forms over the years, ranging from small, intimate spiritual retreats to large gatherings held at university conference centers. A broad, generic, definition, therefore, is appropriate to begin any discussion. Simply, residential programs are characterized by adults living and learning together full time, in the same location, for the full duration of their program. Further, meals are almost always shared, as is a common program of learning, although participants may either share living quarters or stay in separate rooms. Key, however, is the element of residence as central to determining the character of the experience. For some, residential education is an educational format, but to others it is an experience that has changed their attitudes, beliefs, and for some, their lives.

Scholars from around the world have written about residential education, beginning with Grundtvig in the 1800s, to Livingstone of Britain in the early part of this century, and more recently, Schacht (1960), Houle (1971), Buskey (1990), and Simpson and Kasworm (1990) of the United States among many others. Since the mid-1980s, an increase in scholarly interest in residential education has surfaced, calling for the renewed study and professionalization of this educational practice. Simpson (1990), for example, encourages practitioners to consider the "learning sanctuary" as the standard of excellence, or ideal, for the residential conference center. He believes practitioners need to reflect on, apply, and adopt elements of the learning sanctuary to preserve the heritage, and very best qualities of the long-lived tradition of residential education for adults.

The demand for and diversity of residential education continues to increase (Buskey, 1990). Graduate programs incorporate residential experiences with student cohort groups, week-long Elderhostel experiences continue to thrive, large corporations send employees to residential training centers, and a fortunate few slip away for two-week long Windjammer

cruises in the Caribbean with the expressed purpose of learning to sail. An examination of how this diversity of program content and purpose "fit" this educational format is in order.

USING RESIDENTIAL EDUCATION AS A PROGRAM FORMAT

One step in the program planning process is the selection of format. "Program format refers to how educational activities are structured and organized" (Caffarella, 1994, p. 152). Although residential education can be viewed only as a component of other formats, for example of small group workshops, in this paper it will be considered a format unto itself. Because participants live together, residential education has a unique structure and organization with which a variety of programs and other formats can be paired.

Factors to be considered in the selection of format include program content and program outcomes (Caffarella, 1994). Examining participant perceptions of residential learning programs reveals conditions and outcomes that help us match this educational format with program content and purposes, as well as with approaches to teaching and beliefs about adult learning and development. This examination also assists in furthering our understanding of how adults learn and change. In turn, an examination of theoretical concepts and models can help us more fully understand the participant experience in residential education programs. A goal of this two-way examination is to ensure conditions and outcomes of residential education are a result of intentional planning rather than of chance. Hopefully, planners, facilitators, and participants will be able to effectively use the residential format and the environments and relationships created there to enable learning, growth, and change of the highest order.

PARTICIPANT EXPERIENCES IN RESIDENTIAL EDUCATION

Participants of residential education tend to become communities of learners, nurturing, supporting, and reinforcing one another. This high level of interaction is clearly recognizable in connected teaching and is a pre-requisite for the critical reflection and discourse of transformative learning. Individuals who have participated in residential learning programs indicate they have built relationships of greater depth than normal, have learned in ways identifiably different from the norm, and have changed as individuals, often deeply and profoundly (Fleming, 1996).

The point is not that these phenomena occur only with residence, but that they do indeed occur in residential programs and that perhaps they occur more quickly than without residence. Residence appears to provide the opportunity (continuous time) and environment (physical and psychological detachment) that foster the formation and maintenance of groups and create space for individual growth and change.

Participant experiences in residential programs indicate content, conditions and outcomes that appear particularly conducive to transformative learning, connected teaching, connected knowing, experiential and situated learning. For example, the optimal conditions for transformative learning as described by Mezirow (1991), and the relationships, experiences, and outcomes of connected teaching as defined by Belenky, Clinchy, Goldberger, and Tarule (1986), are evidenced in residential education. It is these two connections that are focused on in this paper.

RESIDENTIAL EDUCATION AND TRANSFORMATIVE LEARNING

Mezirow (1991) describes transformative learning as a constructivist theory of adult learning that seeks to explain how adult learners make sense out of, or meaning of their experiences. According to Mezirow, transformative learning is emancipatory: the goal is to discover how and why we perceive the world the way we do, and to be free of the constraints of limited, inadequate, and distorted meaning perspectives. Cranton (1994) identifies "the components of working toward transformative learning" (p. 152) including engaging in reflection and in critical discourse. The conditions created in residential education appear to be particularly supportive of these components: there is often the impetus, followed by the time, support and freedom for both. To begin, residential education may serve to provide the disorienting dilemma Mezirow (1991) sees as provoking the process of transformative learning. Participants are likely to see themselves differently, in different roles: they are in a different place, doing different things with different people. Possibilities for new perspectives and relationships abound, indeed are often mandated by these new experiences. Having thus begun the process, empowerment and support must follow. Participants of residential learning programs emphasize the interpersonal relationships formed during their programs, using terms such as fellowship, togetherness, and community to describe them (Fleming, 1996). This sense of relationship to others is pre-requisite to the processes of transformative learning. As Cranton states, "events that trigger critical reflection and the questioning of assumptions must be accompanied by support from others if transformative learning is to occur" (pp. 85-86).

Cranton (1994) maintains that learner empowerment is both a condition and goal of transformative learning. She cites this empowerment as a critical condition in order for critical self-reflection to take place. Although Cranton describes several approaches for fostering this empowerment, one is of particular interest here. For learners to feel empowered, she maintains, the educator must give up all facets of "position power," including for example, formal authority. Learning in residence seems to serve as an "equalizer:" Learners and educators alike drop facades and relate to each other based on the context of the residential program itself, rather than on the organization or institution from which they have come (Fleming, 1996). Professional roles, titles and associated behaviors are dropped. The informality, intimacy, constancy, and even the casual dress of living together tend to place educators in a role "equal" to that of participants: the "trappings" of power are removed and the conditions for critical discourse strengthened.

Critical self-reflection assumes learners are already empowered to some extent, or are at least "working in a context that is empowering and supportive" (Cranton, 1994, p. 144). Again, the community of learners created in residential education appears to provide this supportive context. Participants of residential education indicate they learn through the group reinforcement and support, and the help of personal relationships developed in their programs (Fleming, 1996). Questioning personal assumptions and critical self-reflection are at the heart of transformative learning and they require discourse with others where learners feel supported and free to participate (Cranton, 1994). Mezirow (personal communication, March 17, 1997) maintains "It is essential to build confidence among those involved so that everyone feels safe to take a chance with new ideas. This small group confidence building is easier in a residential education setting."

Further specifics for stimulating critical self-reflection are identified by Cranton (1994) that again seem to connect well with residential learning experiences. Consciousness raising, for example, is one means of stimulating critical reflection. Playing games and simulations are suggested as strategies for achieving this goal as they allow situations to be seen from different perspectives. In residential education, participants state they learn by having fun and playing and that they feel freer to do so (Fleming, 1996). Perhaps then, conditions are ripe for consciousness raising in programs of residential learning. Experiential approaches also stimulate critical self-reflection quite naturally as they always involve a mixture of doing and reflection, of praxis (Cranton, 1994). Residential education allows time and opportunity for both experimentation and reflection.

Finally, transformative learning can be painful (Cranton, 1994; Mezirow, 1991). Mezirow recognizes that examining and challenging one's basic assumptions and perspectives, particularly if these challenges lead to transformation, "often call into question deeply held personal values and threaten our very sense of self" (pp. 167-168). Groups help individuals through some of these most fundamental changes. Participants of residential programs indicate group influences and reinforcement over the continuous period of time of their programs do help effect changes in their perspectives about themselves and that these changes sometimes come to characterize their lives (Fleming, 1996).

RESIDENTIAL EDUCATION AND CONNECTED TEACHING

In 1986, Belenky, Clinchy, Goldberger and Tarule introduced the concepts of connected knowing and connected teaching. Connected knowing is proposed as a mode of learning and connected teaching as fostering that particular means of knowledge creation. Interestingly, connected teaching and knowing provide a different look at transformative learning. Hayes (1997) in her review of Knowledge, difference and power edited by these same authors, explains that several ideas expressed in this latest volume serve "as a counterbalance to the overemphasis on rational discourse and separate knowing in the process of transformation" (p. 182). The creation of knowledge is seen by several authors as a "collective, relational, and moral process rather than as a purely individual and rational phenomenon" (Hayes, p. 183).

There is no mention of connected teaching in this latest volume and indeed, the original concept may not be as helpful in light of new insights. But several characteristics of the connected teacher and the connected classroom seem to resonate with the environments created in residential education.

Belenky, Clinchy, Goldberger, and Tarule (1986) cite Perry's work in intellectual development, using the example of a student's path through Harvard: "Our teachers appear to us first in the guise of gods and are later revealed to be human. We think the revelation might occur sooner if those of us who teach could find the courage-and the institutional support- to think out loud with our students" (p. 216). Indeed, this realization also might happen more quickly when professors are seen in casual dress, doing daily tasks, where they are removed from the trappings of "position" and seen instead in the context of a residential program wherein they are explorers and learners as well. Students interviewed by Belenky et al. mention "the deflation of authority as a powerful learning experience" (p. 216). In this way, residential education would seem to provide learning which may not have been anticipated but which is of great value to the learner.

Belenky, Clinchy, Goldberger, and Tarule (1986) also note that "in a community, unlike a hierarchy, people get to know each other" (p. 221). There are no roles or positions, just people with different thoughts and ways of thinking. One woman they interviewed considered a personal relationship with others as essential to her being able to have her work critiqued. This feeling is similar to comments made by participants of residential programs. There, learners do get to know one another intimately, and cite both being able to learn and teach better with those whom they have come to know and understand more clearly than in a traditional classroom setting (Fleming, 1996).

Essentially, connected teaching seeks to understand the world from the eyes of the learner, that is, teachers begin where students are rather than from where he or she thinks they should be. The connected teacher and classroom foster connected versus separate knowing; the teacher is seen as mid-wife, helping students uncover and explore their own tacit knowledge and active voice. The disorientation of being in a residential program may serve as a catalyst for shifting teachers' perspectives from their own to those of their students. Teachers may be enabled to view the contexts and relationships of learning as integral rather than external to the process. Simply, there is an equality and sense of community that exists in residential education that would seem particularly conducive to the creation of group knowledge through connected knowing and connected teaching.

RECOMMENDATIONS

A certain tacit knowledge, or "folk wisdom," exists about learning in residence, which includes recognition of a certain intangible, "magical" aura around participant experiences (Fleming, 1996). Since these experiences have proven so valuable to participants, and since they seem to offer almost optimal conditions for transformative learning, connected teaching and other approaches to supporting adult learning and development, a more complete understanding of this experience is recommended. Key elements of participant experience lend clues to understanding the distinctive conditions created by residence (Fleming, 1996) which seem to "make natural" a depth and breadth of personal change, learning, and interpersonal relationship different from the norm. The challenge is to identify how these elements need to come together to create the experiences of residence, to determine what must happen and what must not to ensure successful learning experiences for participants. A two-way exchange of perspective between theory and practice is the means by which this increased understanding and the more informed planning of adult residential education can occur. This exchange can lead to expanded perspectives of adult learning and development as well.

REFERENCES

Belenky, M. F., Clinchy, B. M., Goldberger, N. R., and Tarule, J. M.(1986). Women's ways of knowing: The development of self, voice, and mind. New York: Basic Books, Inc., Publishing.

Buskey, J. H. (1992). Using the past as a mirror for the future: An historical perspective of the university-based residential continuing education center. In J. J. Pappas & J. Jerman (Eds.), Proceedings of the Kellogg conference on university-based residential continuing education (pp. 17-34). Norman, OK: University of Oklahoma, College of Continuing Education.

Caffarella, R. S. (1994). Planning programs for adult learners: A practical guide for educators, trainers, and staff developers. San Francisco: Jossey-Bass.

Cranton, P. (1994). Understanding and promoting transformative learning: A guide for educators of adults. San Francisco: Jossey-Bass.

Fleming, J. E. A. (1996). Participant perceptions of residential learning. (Doctoral dissertation, University of Northern Colorado, 1996). Dissertation Abstracts International, 57-08, 97-01957.

Hayes, E. (1997). [Review of the book Knowledge, difference, and power.] Adult Education Quarterly, vol 47, (3/4), 180-184.

Houle C. O. (1971). Residential continuing education. Syracuse, NY: Syracuse University Press.

Livingstone, R. (1943). Education for a world adrift. Cambridge, England: University Press.

Mezirow, J. (1991). Transformative dimensions of adult learning. San Francisco: Jossey-Bass.

Schacht, R. H. (1960). Weekend learning in the United States. Brookline, MA: Center for the Study of Liberal Education for Adults. (ERIC Document Reproduction Service No. ED 030 828)

Simpson, E. G. (1990). The residential conference center as a learning sanctuary. In E. G. Simpson & C. E. Kasworm (Eds.). Revitalizing the residential conference center environment (pp. 3-13). San Francisco: Jossey-Bass.

Simpson, E. G. & Kasworm, C. E. (Eds.). (1990). Revitalizing the residential conference center environment. San Francisco: Jossey-Bass.

Jean E. A. Fleming, Ed.D, Assistant Professor of Adult and Community Education,
Department of Educational Leadership TC915,
Ball State University
Muncie, Indiana 47306
JeanColo@aol.com

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education
Michigan State University - October 15-17, 1997

Changing Math Anxiety and Attitudes with the Use of Graphics Calculators: Differences by Gender and Age of Student

M. Catherine Gardner

ABSTRACT

Technology has allowed instructors of pre-college level mathematics the opportunity to broaden the concept of function from mostly symbolic to an emphasis on the interrelationships of the numeric, symbolic, graphical, and verbal forms of functions. Research results that show a positive change in attitudes using technology and this new emphasis may influence many to make this difficult curriculum change.

All sections of Intermediate Algebra taught at a midsize university participated in the study. During the first and last weeks of class a survey was administered to the students. In addition to gender and age of student, the survey instrument contained questions from seven of the Fennema-Sherman Mathematics Attitudes Scales. At the end of the semester, instructors were given a questionnaire to determine their perceptions of how student's attitudes and anxieties changed.

Faculty responses indicated they thought attitudes and levels of math anxiety improved over the semester. Most groups did show some improvement. The only statistically significant differences detected were in math anxiety by gender and a combination of math anxiety and attitude by age. Females had higher levels of math anxiety than males and while older students appeared more math anxious, they also reflected a more positive attitude about mathematics.

INTRODUCTION

Graphics calculators have allowed instructors of mathematics the opportunity to broaden the concept of function from what has been a mostly symbolic form to one of multiple representations. Research results that show a positive change in attitudes when emphasizing multiple views of function may influence many to make this difficult curriculum change. Jacobson (1993) stated it best, "... success may depend as much on the process of reform - how well they can persuade others to adopt their ideas - as on the ideas themselves." (p. A16).

The major purpose of this study was to determine changes in mathematics anxiety and attitudes from pre to post testing when a new method of teaching was used in Intermediate Algebra. This new method involved the integration of graphics calculators to facilitate the change in emphasis in the course from purely symbolic to an emphasis of viewing functions in the four forms: symbolic, numeric, graphical, and verbal. A secondary purpose was to determine whether these changes were dependent on age and gender of student.

METHODOLOGY

All sections of Intermediate Algebra taught at a mid-size university during the Winter semester of 1995 participated in the study. The first week of class, 479 students completed the initial survey. The final week of class, 264 of those students completed the survey again. In addition to gender and age of student, the survey instrument contained questions from seven of the Fennema-Sherman Mathematics Attitudes Scales. Each scale contained 12 questions, answered on a five point Likert type scale with higher scores being more positive. Math anxiety was measured by the Mathematics Anxiety Scale with a possible range of scores from 12-60. Math attitude was measured by the six scales: Confidence in Learning Math, Attitude Toward Success in Math, Teacher, Math as a Male Domain, Usefulness of Math, and Effectance Motivation in Math, with a possible range of scores from 72-360. Students in four sections were asked open ended questions every other week to provide additional details of gradual changes in attitude. At the end of the semester, instructors were given a questionnaire to determine their perceptions of how student's attitudes and anxieties changed. SPSS for Windows version 6.1 was used to perform the statistical analyses.

RESULTS

Table 1 gives the means, standard deviations, and sample size for the data categorized by gender. MANOVA for repeated measures was used for the initial data analysis.

Table 1
Summary of Math Anxiety and Attitude Scores as They Vary by Gender.

Gender	Pre Anxiety Score	Pre Attitude Score	Post Anxiety Score	Post Attitude Score
Male N = 98	M=33.87 SD=10.92	M=248.44 SD=31.50	M=34.79 SD=11.33	M=250.08 SD=36.25
Female N = 166	M=29.96 SD=9.55	M=248.78 SD=31.12	M=30.80 SD=9.85	M=248.61 SD=32.00

The overall effect of gender was significant ($p=0.001$ with $F(2,261)=7.268$). Subsequent univariate tests revealed mean math anxiety scores to be significantly different between males and females ($p=0.004$ with $F(1,262)=8.880$) but mean math attitude scores were not significantly different by gender ($p=0.92$ with $F(1,262)=0.010$). While showing an even wider gap than previously reported, this confirms the findings of many researchers, that females are more anxious about mathematics than males at the college level (Alexander and Martray, 1989, Bander and Betz, 1981, Betz, 1978, Fulkerson, Gallassi, and Gallassi, 1984, Foss, 1993, and Llabre and Suarez, 1985).

Table 2 gives the means, standard deviations, and sample size for the data categorized by type of student (traditional or non-traditional). MANOVA for repeated measures was used for the initial data analysis.

Table 2
Summary of Math Anxiety and Attitude Scores as They Vary by Age of Student.

Age of Student	Pre Anxiety Score	Pre Attitude Score	Post Anxiety Score	Post Attitude Score
Traditional (<21) N = 184	M=31.97 SD=9.75	M=247.86 SD=28.85	M=32.62 SD=10.62	M=247.99 SD=33.30
Non-traditional (≥21) N = 80	M=30.13 SD=11.25	M=250.48 SD=36.17	M=31.50 SD=10.51	M=251.83 SD=34.29

The overall effect of age was significant ($p=0.044$ with $F(2,261)=3.154$). Subsequent univariate tests revealed neither math anxiety ($p=0.175$ with $F(1,262)=1.847$) nor math attitude ($p=0.507$ with $F(1,262)=0.442$) to individually be statistically significant contributors to the overall effect of age. Therefore, taken together, math attitude and anxiety vary by age of the student but individually the differences by age are not significant. This confirms the meta-analysis done by Hyde, Fennema, Ryan, Frost, and Hopp (1990).

The attitudes of all students as reflected in pre and post-attitude mean scores of 248.65 and 249.15 respectively show that overall, attitudes towards mathematics do not change. Although there were indeed some individual positive changes in math attitude scores of 50 and 60 points (with an extreme of 103 points), these were balanced by students who reflected equal changes in the negative direction (-83 was the extreme in the negative direction). Surprisingly, 75% of the faculty who completed the exit survey thought students had a more positive attitude about math after a single semester of Algebra integrating the graphics calculator.

Over 60% of the teachers thought that students would be less anxious about math after their semester experience in the class. The results showed students had initial mean scores of 31.41 compared to ending scores of 32.28. Again, although some individual anxiety scores may have changed dramatically in the positive direction (a maximum change of +22), there were many students who showed increased anxiety levels (maximums of a -9 point change).

Looking at the data, it appears that traditional students are slightly less anxious about math, but have a slightly more negative attitude toward the subject than do the non-traditional students.

CONCLUSIONS

One reason for the apparent lack of change over time might be caused by when the post survey was administered. In their written responses to the question "Explain how you are feeling about this class." many students showed a complete turn-around in attitude the last few weeks of the class. One student made the statement "Terrible, I'm completely lost except when we do straightforward algebra." when she had previously stated "The class is going fine for me." and "I'm not having any major problems." This same sentiment was expressed by many students. It might be students attitudes had been improving but the last couple of weeks, when the new topics of logarithmic and exponential functions were introduced, the students became overwhelmed. Prior to those last few weeks, much of the material was familiar to most of the students. If I were to repeat this study, I would administer the survey instrument a few weeks before the end of the term to see if the new material was indeed having an effect on the results.

Because of the positive written and verbal comments, I believe that this approach, of using graphics calculators to facilitate the emphasis of the interrelationships of the symbolic, numeric, graphical, and verbal forms of function, is indeed worth the time.

BIBLIOGRAPHY

Alexander, L., & Martray, C. (1989). The development of an abbreviated version of the mathematics anxiety rating scale. Measurement and Evaluation in Counseling and Development, 22(3), 143-150.

Bander, R. S., & Betz, N. E. (1981). The relationship of sex and sex role to trait and situationally specific anxiety types. Journal of Research in Personality, 15, 312-322.

Betz, N.E. (1978). Prevalence, distribution, and correlates of math anxiety in college students. Journal of Counseling Psychology, 25(5), 441-448.

Fennema, E., & Sherman, J. (1976). Fennema-Sherman mathematics attitude scales: Instruments designed to measure attitudes toward the learning of mathematics by females and males. Corte Madera, CA: Select Press.

Foss, D.H. (1993). A successful clinic for the reduction of mathematics anxiety among college students. College Student Journal, 27(2), 157-165.

Fulkerson, K. F., Galassi, J. P., & Galassi, M. D. (1984). Relation between cognitions and performance in math anxious students: A failure of cognitive theory?. Journal of Counseling Psychology, 31(3), 376-382.

Hyde, J. S., Fennema, E., Ryan, M., Frost, L. A., & Hopp, C. (1990). Gender comparisons of mathematics attitudes and affect. Psychology of Women Quarterly, 14(3), 299-324.

Jacobson, R. L. (1993). Mathematics educators' big new challenge: Getting enough people to adopt their ideas. Chronicle of Higher Education, 39(26), A15-A17.

Llabre, M. M., & Suarez, E. (1985). Predicting math anxiety and course performance in college women and men. Journal of Counseling Psychology, 32, 283-287.

M. Catherine Gardner
Associate Professor of Mathematics
Department of Math and Statistics
Grand Valley State University
Allendale, MI 49401
GARDNERC@GVSU.EDU

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education
Michigan State University - October 15-17, 1997

ADULT LEARNING, GLOBAL CIVIL SOCIETY AND POLITICS

Budd L. Hall

Ontario Institute for Studies in Education/University of Toronto

Keynote Presentation
Midwest Research-to-Practice Conference in
Adult, Continuing and Community Education
Michigan State University
October 15-17, 1997

Introduction

I am currently a faculty member in the Adult Education and Community Development programme of the Ontario Institute for Studies in Education at the University of Toronto. From 1975 - 1991, I was working with the International Council for Adult Education, a global civil society organization concerned with research, information, training and networking in the field of adult education. I have been engaged in doing and writing about participatory research from the early 1970s to the present day. I am also working on a longer term collaborative writing project on globalization, adult learning and global civil society. This paper is in a way a bridge between my participatory research and global civil society work. I have never tried to make the link on paper before and put these forward simply as preliminary remarks.

This paper is part of a larger set of papers related to civil society and the construction of knowledge systems. This paper is a product of a complex interaction between those civil society spaces which I occupy as a social movement adult educator or as an environmental adult educator and spaces in a dominant rich country white male academic system which I also benefit from and work within as a Professor at the University of Toronto. This paper represents theorizing which has arisen first as an actor in a global civil society organization and later as an academic. It is worth noting that myself and the many others I have worked with in the global civil society spheres of influence in the 1970s and 1980s were creating knowledge about the opportunities and dangers of the global market utopia as much as 20 years before the books on 'globalization' began to churn out of the universities. Our civil society location made it impossible for us to ignore the changing global relations of power. That experience has profoundly influenced me so that I know that if we talk of 'epistemic privilege' in terms of civil society knowledge, it is to those women and men located in civil society networks and structures to whom we give that privilege. And as we have said for many years about participatory research, it is in our collective interest to find ways to support autonomous space for the construction of knowledge by global civil society workers and intellectuals. We all can play a hand in limiting or transforming the monopoly which universities, particularly minority (rich country) universities continue to experience in many of the social sciences. This paper therefore comes from the global adult education community and represents one effort to see how the links between adult learning,

globalization and global civil society can be made.

The world is not OK.

In spite of the glow and the glisten of video images, in spite of the tunes and tones of the global markets' pulsating sounds; in spite of virtually unlimited money being spent to sell all aspects of a consumerist vision, most people in the world do not feel that the dominant world economic system works for them. Most people feel less secure now than they did 25 years ago. Taken as a whole, the combined machineries of global market domination, are, as my colleague Edmund O'Sullivan says, "a killing machine".[1] If there were to be only one theme which all adult educators were to work with, this would be my suggestion as a place to start. The world is not OK.

This paper addresses themes of adult learning and the development of global civil society. In doing that I deal briefly with my understanding of globalization, some comments on the moment in which we live, the growth of global civil society, and some implications for adult education, adult educators and adult learning.

What do we mean by Globalization?

Globalization is being experienced in a very wide variety of forms and practices. The most commonly understood form of globalization is that of economic structures, business and production. But there are several other forms or dimensions of globalization which I also wish to mention: the state, communications, movements of people, sales of arms, violence and crime, and resistance and the rise of global forms of civil society.

Each day, according to the UNDP Human Development Report of 1995, over one Trillion dollars changes hands for financial transactions totally apart from funds needed for global trade purposes. These transactions have to do with currency speculation by private and public banks, with investments of all kinds through the computerized stock markets of the world, with bond undertakings at both private and state levels. The political leadership in most parts of the world has joined the call for each of us to play our part in the competitive global market. Products are assembled everywhere, sold everywhere crossing borders sometimes scores of time before finding an ultimate place of rest or sale. And the movement of durable goods does not stop with sale. Within days, weeks or years most of the goods produced in the contemporary world will be discarded and our goods then rejoin the global search for another resting place. If we live in the cities, we send our waste to the rural areas, if our waste is poisonous or toxic, we will send it to the furthest reaches of our countries or failing that to the poorest parts of the world where countries fight over the right to become a dumping ground for the waste of the rich. Jobs, health and safety conditions, environmental regulations, human rights, and immigration policies are thrown out as deregulation on a global basis strips national legislation of its force.

The state itself has taken on global forms. The richest states of Europe now work together in a powerful economic union where the restrictions and limitations of individual governments are giving way to regional forms of state control. In Asia no serious economic decisions are taken by

a single state government without direct or indirect talks with governments of trading partners such as Japan, China, Indonesia, Taiwan, South Korea, Australia, New Zealand and increasingly Thailand and Malaysia. The United Nations system and related regional banking and development agencies are a further layer of an internationalized state function. These multi-lateral bodies have more power and influence in the medium and smaller states with institutions such as the International Monetary Fund and the World Bank taking on nearly full control of the economies of the least powerful states.

Crime and violence are also disturbing features of our globalizing world. The complex combination of rich country drug use and poor country weak economies create patterns of international activity which take advantage of all the modern means of communications and money transfers. The world over people are caught in vicious patterns of cruelty and violence which spills over into each and everyone of our homes.[2] Entrenched poverty, the increased in the gap between the rich and the poor, the flight of people for economic and security reasons are but a few features of the globalization of violence and crime.

A related form of globalization relates to the arms trade. While the overall world expenditures on the military has declined since the 1989 accords between the formed Soviet Union and the United States, the arms trade itself has taken on a new life. Particularly in the form of low cost ways to kill. The United States in particular has accelerated its sales from roughly $9 billion in 1987 to over $22 billion in 1992. In that same period the former Soviet Union has decreased arms transfers from $30 billion to $2.8 billion. According to war historian John Keegan, those, who have died in war since 1945 have, for the most part, been killed by cheap, mass-produced weapons and small-calibre ammunition, costing little more than the transistor radios and batteries which flooded the world during the same period.[3]

And among the low cost weapons which cross our borders each day are land-minds which can be produced for several dollars each and which can kill or maim a person with ease. There are an estimated 100 million land-mines distributed in roughly 60 countries around the globe.[4]

And while money flows with the speed of light, goods and services at the speed of air and sea transport, people are on the move as never before in human history. The combination of economic destruction, civil conflict and positive inducements to move has created global movements of people. Of course people do not move as easily as either goods or finance capital. The idea of the global market is that people will stay in communities where low wages can be sustained under conditions that are inexpensive to maintain from social or security points of view. In my country, Canada, money can move in and out between Mexico, the United States and our financial institutions with ease, but people have much more difficulty. The open capital market has not produced an open labour market. On global terms over 100 million people are refugees, living in countries that they were not born in against their choice.[5]

As D'Arcy de Olievera and Tandon point out, "the weaker, the more vulnerable, the powerless, those who do not produce or consume anything of value for the world market, those who can hardly be privatized or internationalized are becoming expendable."[6] The same sweeping forces

for global economic integration is deepening the age old divisions of the rich and the poor. Out global village has an expanding slum area and the affluent are increasingly afraid of the poor. The many faces of globalization creates not surprisingly new forms of resistance, new calls for community revitalization, a renewed emphasis on self-sufficiency, withdrawals into searches for security through reinforcing cultural identities, new forms of community economic development. And as this paper will explore later, new forms of regional and global networks of activists, non-governmental agencies and citizens are actively contesting the movement towards poverty, ecological imbalance and exclusion.

The Shipwreck of the Grand Society

Serge Latouche, a French economics professor who writes extensively on themes of globalization and issues of contemporary western economic culture, provides us with an extensive critique what he calls the grand society. The grand society is the western market oriented ideal of modernity and consumption put forward as the highest stage of human civilization by liberal ideologues. He argues that we are experiencing the shipwreck of both the idea and the practices of the grand society.[7] He notes that the shipwreck of grand society is producing ever larger and growing groups of 'castaways'. In the rich countries not only does economic development produce ever larger numbers of maladjusted people, but now contributes to a rising new poor, push-outs from schools, the homeless, the chronically unemployed, the de-institutionalized and so forth. The estimates are that there are well beyond 100 million such rich country castaways.

The second group of castaways are the indigenous minorities throughout the world. Being first, being Aboriginal, being indigenous has become a nearly universal qualification for being cast off the ship of Grand Society. There are between 250 and 300 million first peoples of the world. The third group of castaways are the most numerous and live in what the United Nations currently calls the Least Developed Countries. These are not the countries represented in the "emerging markets" categories in the world's stock markets, they are the countries where the physical infrastructure of western development is deteriorating. They are countries were each year more and more children lose places in schools. Much of Africa, parts of Asia and Latin America are the homes to hundreds millions of people castaway from the shipwreck of the grand society.

But as in the analysis of citizen activism undertaken by D'Arcy de Oliveira and Tandon in their study of global civil society, Latouche notes that in spite of the exclusion of these many people from the drawing rooms of the satisfied and secure, the castaways taken collectively, "also constitute a milieu in which cultural fermentation can take place: they are the laboratories of a possible future"[8]

Other economists have offered up elaborate critiques of the science of economics itself as a major tool in extending the Grand Society or attempting to extend the vision of the Grand Society as the only paradigm for human economic interaction. Marilyn Waring in her book, If Women Counted, lay much of the blame on the patriarchal nature of the practice of economics. She argues that men and historically men concerned with the financing of WWII, have created a system of national economic accounting which measures only the narrowly interpreted production activities as being

of value economically. For example she notes, an oil tanker disaster, is from national economic accounting terms, one of the most productive forms of activity possible. The hole is the ship has to be repaired, thousands of people are thrown into action rescuing sea animals or trying to reduce the impact of the spills, insurance companies leap into action, legislators work night and day, other ships have to take over from the disabled ship and on and on. The fact that the spill destroys a part of an irreplaceable ecosystem is never figured into the economics at all.[9]

Herman E. Daly and John B. Cobb, Jr., authors of For the Common Good, have their own description of the shipwreck,

> ...At a deep level of our being we find it hard to suppress the cry of anguish, the scream of horror--the wild words required to express wild realities. We human beings are being led to a dead end--all too literally. We are living by an ideology of death and accordingly we are destroying our own humanity and killing the planet. Even the one great success of the programme that has governed us, the attainment of material affluence, is now giving way to poverty...;
>
> The global system will change during the next forty years, because it will be physically forced to change. But if humanity waits until it is physically compelled to change, its options will be few indeed....If it changes before it has to change...it will not avoid suffering and crises, but it can be drawn through them by a realistic hope for a better world."[10]

Thomas Berry, theologian and cultural historian adds his own analysis to the 'shipwreck' metaphor. His is one voice in this emergent consciousness. He makes a seminal contribution in his formulation of a broad system of interpretation which locates human history in the context of earth history as well the history of the universe itself. He names our historical moment the `terminal Cenozoic.' [11]

The Neolithic period, the Civilizational period, and our modern period of Progress have so far been judged, not by their effects on the integral functioning of the planet, but by our rational understanding, the increase in our human comfort, in our consumer satisfaction, in our capacity to travel more rapidly from one place to another, by our capacity for communication, by our control over illness, by the abundance of our food supply. We judged our advance simply by its benefits for ourselves. According to Berry, were insensitive to the effects this was having on the natural world. We built our dams for electrical power and thus profoundly disturbed the flow of the rivers. We forced the soil to produce, not according to its own rhythm, but according to the demands we made through our chemical fertilizers. We took the petroleum from the earth and used it for heat, energy, fertilizers, plastics, fibres, and a multitude of other uses, little realizing that we were disturbing the wonderful balance of the elements that nature had worked out over the millennia. We paid little attention to the effects that would result from the carbon and sulphur that we were pouring into the atmosphere. In a certain sense, we humans have `borrowed on our savings'.[12] Suddenly in these late decades of the twentieth century we are becoming aware of our profound disruption of the natural world, the extinction of species, the killing off of the

rainforests, the pollution of the atmosphere and the hydrosphere as well as the geosphere.

Berry contends that the Cenozoic is being terminated by the plundering industrial economy that is considered as the flowering of the fruits of western euro-centric culture. This plundering industrial culture is at present being considered as the glory of the human. As western culture glorifies its achievements over the vast regions of our planet, we are also aware of an immense shadow that it casts on the planet at large. Our supposed higher achievements must now be reexamined and reevaluated in terms of what is happening now to the planet on which we live and on which we depend absolutely for survival. Throughout our post-war history, North Americans were cultured and schooled into an era of consumption of the Earth's resources heretofore unknown in the total history of the Earth.

The Emergence of Global Civil Societies

As has been noted earlier the combined forms of globalization are finding a variety of responses, forms of resistance and transformative possibilities. The strengthening of forms of global civil societies are one part of the complex set of responses. The emergence of a set of visible and articulated global civil societies is both conceptual and practical. I would argue that our ability as intellectuals to describe and analyse new social phenomena often lags behind the creative impulses of women and men to construct new forms of human interaction. This is certainly the case vis a vis the recognition or naming of global civil society. Civil society has re-emerged over the past 25 years as a useful concept to describe the autonomous space for citizen action, organization or theorization. Michael Welton, has recently produced a thoughtful review of the historical origins and the contemporary renaissance of the concept of civil society in relation to adult education.[13] Welton argues that, "the idea of a third sphere of social action--separate from but in interplay with--the formal realms of economy and the state holds out the promise of providing us with a 'unifying project' towards the 21st Century".[14] And in Welton's formulation, civil society combines the intimate sphere (especially the family), the sphere of associations (voluntary, political parties, etc), the sphere of movements (women, ecology) and the sphere of 'publics' (communications).

This paper argues that a set of global civil societies or a complex and elaborate global civil society has emerged and has gained visibility in the context of global economic consolidation. Like Locke's argument in his original notion of civil society that human communities exist as collectivities and in possession of agency earlier than and independent from the creation of political society, I would argue that the forms of global civil society have existed many years prior to their contemporary rediscovery. I would argue however that just as the concept of civil society holds out some promise for a renewed understanding of transformative politics, the practice and concept of global civil society holds out promise for a global politics and a global transformation. I understand global civil society to refer to at least two related phenomena. The first phenomena can be understood as the sum-total of local, national or regional civil society structures. Within this form of evolving global civil society practice, the tasks are the identification of local, national and regional forms of civil society and the creation of ways to strengthen communication,

coordination, reflection, capacities to act among the discreet organizational forms which already exist. Nurses, public health workers, social workers, veterinarian, teachers and thousands of groups have over the past 70 years been linking up with their respective colleagues in country after country. In addition there have been an entire new generation of civil society organizations created in both the rich and the poor countries during the 1970s and 80s, the ubiquitous NGOs or non-governmental organizations. These newer forms of civil society organizations have been increasingly reaching out to those share common values in other parts of the world. The CIVICUS study of global civil society represents a strong first effort at articulating the role and vision of these hundreds and thousands of smaller and larger civil society structures.[15] The emphasis in their study is on understanding the phenomena civil society organizations within the context of various regions (arabic-speaking, Africa, Asia, etc).

A second form of global civil society construction is represented by the proliferation of specifically global forms of civil society. The Nestle Milk Boycott organizations, the various environmental organizations, women's organizations, peace groups and thousands of others have arisen within spaces of world citizen action. For these forms of global civil society, no national or local identity can be necessarily attributed. Leadership shifts according to functions, timing, locations of activities or cost effectiveness. The main organizational form of these kinds of global civil society structures are the International Non-Governmental Organizations (INGOS). A definitive and in-depth study such as the CIVICUS study, of these forms of global civil society structures has yet to be undertaken. We do however have some ideas about the nature and extent of the INGO phenomena.

An International Non-Governmental Organization has its own international governing body composed of representatives or leadership from a number of different countries. And while the address of the headquarters is most often in a single nation, an INGO is not an expression of any given national position. It reflects consensus from a variety of geographic and most often ideological locations. Each INGO has its own international constituency and distinct and varied ways of working. Each INGO looks after its own administration and its own funding. INGOs are responsible to their members not to any government. INGOs have their headquarters in many countries around the world, both North and South. Some of the older ones are located near United Nations agency headquarters, many newer ones have their homes in the South.

According to the Canadian International Development Agency, INGOs are global networks of individuals, non-governmental organizations or professional associations. They generally focus on one specific issue and they are driven by accepted universal values. INGOs frequently play an important policy and coordinating role at the international level."[16]

Other Sites of Global Civil Society Formation

The large United Nations fora of the past 15 years have been a particularly important space for global civil society formation. There have been increasingly important gatherings of autonomous civil society organizations either as part of the intergovernmental meetings or as a separate NGO

forum operating in parallel since the 1985 World Women's Conference in Nairobi and including Education for All in Jomtien, Thailand in 1990, the Earth Summit in Rio de Janeiro in 1992, the Social Summit in Copenhagen in 1995 and the Women's Conference in Beijing of the same year. 1996 has seen the Habitat conference in Istanbul, Turkey. In addition there have been a continual series of alternative summits organized each and every time that the governments of the G-7 get together. And at each of these events the sophistication of the NGO or Global Civil Society organizations grows. In Copenhagen a call was floated for the organization of a "Civil Society Summit" that would be called independently of the UN system before the end of the decade to signal the full coming of age of global civil society.

These global events serve to give visibility to the continuing expansion of numbers and professionalism in the global civil society sectors. The work on treaties, policy formulation, setting of organizational agendas, government lobbying and direct action taken in Rio in 1992 for example was remarkable. Taken together the documents produced there represent years of reflection, often deep democratic debate and input from hundreds of thousands of people from all parts of the world. They represented a source of inspiration and material to study, along with the governmental documents as a way of understanding best how global networks function in this day and age. Importantly these spaces serve as indicators of growing consensus around acceptable forms of global cooperation. The principles upon which all '92 Global Forum participants agreed included:

1. Respect for earth's ecosystems to ensure biological and cultural diversity;
2. Recognition of the rights of all people to basic environmental needs;
3. Recognition that poverty effects us all and is increased by debt flows from the South to the North;
4. Recognition that national boundaries do not conform to Earth's ecological realities;
5. Rejection of the use of military and other force for the resolution of conflict;
6. Calls for free access to information particularly by those in the South or in subjugation;
7. Recognition that those who have been responsible for environmental destruction must cease such activities and bear the costs associated with such destruction.
8. Calls for a shift from a society dominated by men to one which more accurately reflects the valued contributions of men and women to human and ecological welfare.
9. Recognition that threats to the biosphere have increased in rate, magnitude and scale to such extent that inaction would be negligent.[17]

In an analysis of the Halifax People's Summit entitled, "Building Civil Society From the Ground Up", Andrew Parkin, noted that the organizers of the Halifax People's Summit also adopted a list of core principles or values(known as the seven P's) to which all participants were assumed to subscribe: poverty elimination and employment; progress for all; protection of the environment; power to the people; promotion of equality and fairness; preservation of cultural diversity and peace.[18]

Parkin suggests following the works of Calhoun, Cohen, Keane and Offe, that the new social movements interact with global civil society in at least four ways: the strengthening of global civil

society; defending civil society; expanding civil society and rendering civil society organizations more inclusive.[19]

Adult Education: Possibilities and Problems

At its most basic, learning is the process by which we make sense or give meaning to our experiences. It is the name which we give to that most creative of human activities which allows us to become conscious of our movements through life and the movements of others and other processes. In short our ability to survive, resist or prosper depends on our collective capacities to learn and upon our finding ways to share that learning with each other. Adult education to me is that process or those processes which stimulate or create conditions for human individual and collective learning.

Adult education is also about choice. As adult educators or as persons with interests in the facilitation of adult learning, both the way we work and the content of our work important. While we may not have a full range of choice in each of our adult learning contexts, we have the choice to understand the strengths and the limitations of what ever work we do. We also have the choice sometimes to make direct contributions to actions which may have the potential for larger impact than just ourselves. Given the contemporary moments we are each experiencing in our lives, in our communities and in our networks or movements, the choices we make are important.

Transformative adult education is about supporting shifts away from the vision of growth-oriented, market-driven, and consumerist human societies towards other visions. It is about contributing to the transformation of structures of power and domination whether discursive, electronic, mechanical, social, or physical. It is about self-awareness, critique and creation. Adult education and intentional adult learning has an important role to play in the strengthening of global civil society.

I want to make perfectly clear that I am not advocating that the primary purposes of adult learning should be focused on the interplay with global civil society. I believe that there are many effective and valuable roles for adult educators and adult learning to focus on which may not appear to have any direct bearing on the question of global civil society, but the focus of this section of this paper is on the critical role that adult education could play in this important area of emerging political and cultural activity.

Self-Education of ourselves as adult learners/educators

The first place to begin is with ourselves. In the contexts of shifting paradigms and sharply divergent and contested visions of community, we need to open ourselves up to new ways of understanding who we are and what we do. That means being open to an on-going process of self-learning that functions somewhat like the peeling away of the layers of an onion. It means understanding the nature of our privilege. It means my deepening my own understanding what whiteness, maleness, nature-domination, hetero-sexuality, able-bodiedness, rich-countryness, English languageness and related badges of privilege mean to my ability to see, hear and

comprehend our de-centering or re-centering world.

It means finding out more about the specific ways in which global corporate power is organized and how it effects life in my community, university or life. It means finding ways to read through the dominant media messages of consumption. It means working towards a way to break the consumer addictions in myself. It means deepening my conceptual understanding or at least keeping myself open to learning from aspects notions of civil society and social movement theory, queer theory, race theory, ecological theory, diverse feminisms and so forth so that I can better recognize critical learning moments or creative political moments. It is about recognizing limits, stepping back and developing a stronger sense of personal location.

Strengthening the learning dimensions of global civil society

There are literally thousands of threads of global civil society in the making. Let me take the environmental movement as an example. The environmental or ecological movements is structured through many local and international civil society organizations. Because much of the environmental information comes from science and scientists, there is a way in which the entire environmental movement is information driven. Many environmental organizations or environmental research projects focus on various kinds of environmental assessments, presentations of global warming statistics, energy use models or resource use assessments. There seems to be a feeling often that the public will be transformed through the sheer presentation of data. Press conferences are called and the 'facts' are presented or talks are given with slides and data which seldom produce the kinds of impact the environmentalists would hope for. Those of us who work in the field of adult education know that top-down information strategies are seldom the most effective way to stimulate learning especially action-oriented learning.

International networks or global civil society organizations such as the World Wildlife Fund, the International Women's Tribune Centre, CIVICUS, the World YWCA or any others could increase the effectiveness of their work through increasing the attention paid to principles of transformative adult education or popular education. For example many of the information programmes of the various global NGOs or networks would be much more effective if they were to be re-conceptualized as learning networks or adult education programmes because of the emphasis needed on interactive starting-where-one-lives learning. Global learning strategies or global adult education programmes are an essential component of an eventual global civil society.

Making the Civil Society link for adult education organizations

The adult education movement itself contains elements of the emerging global civil society. There are already existing networks working in the spirit of global civil society. The International Council for Adult Education, the Asia and South Pacific Bureau for Adult Education, The International Federation of Worker's Education Associations, the Commonwealth Association for the Education and Training of Adults, the International Congress for University Adult Education, the International League for Social Commitment in Adult Education are some of the better known such networks. Adult educators should find out more about these global networks within their

own field of study and find ways to make a contribution or a link.

The formal structures of adult education reach literally tens of millions of adults throughout the world in a complex and intricate variety of adult education offerings. Elements of the shift from the vision of a world which doesn't work to a world which might work better are possible to include in literally any course or programme that can be conceived. It may require some extra effort, it may require the development of a whole set of new tools or ways of working, but it can be done and it is important to try. Aside from the formal channels of media communication, the combined network of adult education structures reach a larger proportion of the world's adult population than any other single form of communication. And while much of the offerings may be technical, vocational or in other ways circumscribed, something could be done in each and every case to draw attention to the need for and the possibilities of change.

Conclusion

The contemporary global political economic context is characterized by a major paradox: while the complex web of multi-national corporate and related financial interests gives the appearance of robustness and strength, it is actually quite fragile. The global market operates currently outside of structures of accountability. Profit, not social, ecological or distributive justice, call the shots. Further the market depends on both a continued expansion by incorporating more people into patterns of increased consumption and on increasing the density of consumption by converting people into higher profit per sale items. But with the numbers of absolute poor growing in even the rich countries, with growing biospheric limitations to certain patterns of global production, with increasing threats to security through increased violence, the house of cards may tumble when we least expect it.

Secondly our moment is characterized by an increasingly vocal and articulate backlash to the for profit vision of global corporate greed. There is near universal acceptance by those working in the field of international cooperation that the concept and patterns associated with the word 'development' is bankrupt. A wave of recent books, the most recent being David Korten's When Corporations Rule the World, are coming to wide circulation with detailed accounts of how and why global corporate interests are out of control. Cultural Historians such as Thomas Berry tell us that we have during this century crossed the turning point of our Cenozoic period (the period during which all of our flora and fauna came into life) where over have of the species of our era have gone into extinction. Indigenous prophecies in more than one continent are reaching outwards to the rest of us to say, 'enough...stop'. We are at a point in time when choice is upon us.

Adult educators, all those concerned with lifelong learning, popular education or any other type of public learning have the possibility to participate in that choice. What we do counts on both a personal as well as a community and institutional basis. There are many worthwhile ways in which we might act. In this paper I am suggesting that deepening our understanding of how global citizens action is being constructed, finding ways to make links with the many forms of global civil society activity, and lending our skills and networks to the creations of new ways to

live are exciting and valuable ways for each of us to be part of a new future.

REFERENCES

1.O'Sullivan, Edmund no date The Dream Drives the Action (unpublished manuscript)

2. The Commission on Global Governance. 1995 Our Global Neighbourhood. Oxford: Oxford University Press.

3. Keegan, John A History of Warfare quoted in The Report of the Commission of Global Governance

4. Grimmett, Richard. 1994 Conventional Arms transfers to the Third World. Washington D.C.: Library of Congress.

5.UN High Commission on Refugees. 1995 Annual Report. Geneva: UNHCR

6.Miguel D'Arcy de Oliveira and Rajesh Tandon. 1995 "An Emerging Global Civil Society" in Citizens: Strengthening Global Civil Society. Washington D.C.: CIVICUS

7. Latouche, Serge 1993 In the Wake of the Affluent Society: An Exploration of Post-Development. London: Zed Books

8. Latouche, Serge. IBID. p. 42

9. Warring, Marilyn If Women Counted

10.Herman E. Daly and John B. Cobb, Jr. For the Common Good: Redirecting the Economy Toward Community, and Environment and a Sustainable Future. Boston: Beacon Press, 1989. p. 21. Daly and Cobb begin their introduction with the following quote from John Maynard Keynes, "Words ought to be a little wild, for they are the assault of thoughts upon the unthinking".

11.Swimme, Brian, Berry, Thomas, The Universe Story: An Autobiography from Planet Earth 1992.

12. Ornstein, Robert, Ehrlich, Paul, New World New Mind (New York: Simon and Schuster Inc., 1989).

13. Welton, Michael 1996 Civil Society as Theory and Project: Adult Education and the Renewal of Global Citizenship. Paper for Reconciling the Irreconcilable Conference, University of Leuven, May 9-11, 1996.

14.Welton IBID. p.43

15. D'Arcy de Oliveira and Tandon. 1995 Citizens: Strengthening Global Civil Society. Washington D.C.: CIVICUS

16.INGO Division, CIDA. INGO Discussion Paper. Hull: INGO Division, CIDA, October 23, 1991. p. 1.

17. NGO '92 Global Forum. The Earth Charter. Rio de Janeiro, June 11th, 1992. pp. 2-3.

18. Parkin, Andrew C. "Building Civil Society From the Ground Up: The Halifax People's Summit" presented at the conference on "The Emergence of Civil Society: A Precondition or a Problem for Democracy" Centre for Studies in Democratisation, University of Warwick, England, February 16-17, 1996

19. Parkin IBID. p. 17

Budd L.Hall, Transformative Learning Centre, Adult Education and Community Development Programme, Ontario Institute for Studies in Education and University of Toronto, Toronto, Ontario, Canada.

Keynote Presentation at the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education, Michigan State University - October 15-17, 1997.

LOOKING BACK, LOOKING FORWARD: REFLECTIONS ON THE ORIGINS OF THE INTERNATIONAL PARTICPATORY RESEARCH NETWORK AND THE PARTICIPATORY RESEARCH GROUP IN TORONTO, CANADA

Budd L. Hall

Ontario Institute for Studies in Education/University of Toronto

Introduction

The International Participatory Research Network which was associated with the International Council for Adult Education was begun in 1976. It expanded throughout the late 1970s and 80's and was responsible for giving visibility to a set of concepts and practices which have continued to stimulate social movement and social policy scholars and activists up to today. These notes are highly personal and are a first effort on my part to record my reflections on the early period of the network and some of the persons and issues involved. Others will have other memories of course which deepen or clarify what we did in those days already 25 years ago, but here at least is modest contribution to start with. I served as International Coordinator of the International Participatory Research Network from 1977-to 1980 when Rajesh Tandon of the now widely known PRIA (Participatory Research in Asia...also 'dear one' in Hindi) took over. I moved on to serve as Secretary-General of the International Council for Adult Education from 1979-1991 before joining OISE at the University of Toronto as a full-time academic, but have always maintained an engagement in the issues and practices of participatory research. I currently teach participatory research at OISE and am engaged in a project linked to 'green job creation' in a bioregion near Toronto which makes use of participatory research.

Early Influences: Looking Back

I worked in Tanzanian from 1970-1974 at the Institute of Adult Education of the University of Dar es Salaam. I was a Research Officer involved in a wide variety of research and evaluation studies related to the activities of the Institute itself. I was responsible for teaching research and evaluation methods in the Diploma course for adult educators as well as having responsibility for the evaluation design and implementation of many of the large scale adult education programmes that were conducted at the time by the Institute. I was also active in disseminating both nationally and internationally research results in the field of adult education.

The most profound influence were the ideas, strategies and programmes of the Tanzanian government of the day articulated most effectively by President Julius Nyerere. Nyerere himself a former teacher had written much about the capacity of education to unchain people just as it had been used by the colonial powers to enchain a people. The philosophy of Ujamaa and Self-Reliance, concepts of what we would call today Afro-centric development and local economic development were open challenges to the way

that the rich countries saw the world. Tanzania and Tanzanians were is so many ways telling the world that the 'emperor has no clothes'. Nyerere and a generation of articulate and gifted leaders such as Paul Mhaiki in adult education challenged all who were working in Tanzania, national and expatriate alike, to look through a different lens to understand education, agriculture, development, history, culture and eventually for some of us even research and evaluation methods. We were all encouraged to 'meet the masses more' and while on a day to day basis this was difficult to understand, over time many of us were profoundly transformed.

In September of 1971 we had a visit by Paulo Freire to Tanzania. I was responsible for organizing that visit and for working with him during his stay. One of the things that we asked him to talk about were his ideas about research methods. Most readers will remember Chapter Three in Pedagogy of the Oppressed where Paulo writes about what he called "Thematic Investigation". In his account he began to talk about understanding research as engaged practice, not a neutral dispassionate act but an act of solidarity and active support. One of the things that I did for the Institute was to edit and arrange for the publication of his talk as part of our new series called, Studies in Adult Education. His talk was distributed as simply, "A Talk by Paulo Freire". Some passages from that 1971 event,

> First of all I must underline the point that the central question that I think that we have to discuss here is not the methodological one. In my point of view...it is necessary to perceive in a very clear way the ideological background which determines the very methodology. It is impossible for me to think about neutral education, neutral methodology, neutral science or even neutral God.
>
> In social science it is easy to see that the ideology determines the methodology (of searching) or of knowing.
>
> I think that adult education in Tanzania should have as one of its main tasks to invite people to believe in themselves. It should invite people to believe that they have knowledge. The people must be challenged to discover their historical existence through the critical analysis of their cultural production: their art and their music. One of the characteristics of colonization is that in order for the colonizers to oppress the people easily they convinced themselves that the colonized have a mere biological life and never an historical existence. (Freire,71:1-5)

I have elsewhere described how I was also influenced by my own mistakes (Hall,71:5). One of my first tasks for the Institute was to do a survey of adult education needs for the Ministry of Adult Education which was setting up new programmes in all of the districts. In brief I found that the survey approach which I had used did not produce any useful results. In fact I found that I learned more about what rural Tanzanians were interested in learning by sitting several evening just listening to stories in the village bar than I had through a more seemingly scientific approach. And while I did not 'see the light' at any

single moment, the accumulation of experiences and influences gradually led me like many others to thinking about knowledge and knowledge creation in new ways.

The work of Marja Liisa Swantz was another early influence. Marja Liisa Swantz was a social scientist attached to the Bureau for Land Use and Productivity (BRALUP) of the University of Dar es Salaam. She and a group of students from the University of Dar es Salaam including Kemal Mustapha who was later to become the African coordinator for participatory research were working in an engaged way with women and others in the costal region of Tanzania. Through this practice she and the others began to articulate what she called "participant research". In an early BRALUP paper published in 1974 she notes,

> Research strategies which developing countries such as Tanzania have followed have generally been patterned in the Universities of developed countries.
>
> In planning research on a subject related to development one has to first answer some questions: Who are the beneficiaries of this research? What are the aims? Who is going to be involved? What approach and methods of research should be used so that the research would bring the greatest possible gains for development?
>
> Research and researcher can become agents of development and change in the process while the research is being done... (Swantz, 1974:1-4)

During 1974-75, I was a visiting fellow at the Institute of Development Studies at the University of Sussex. It was at that time that I began to find that people in many other countries were thinking along similar lines to those of us in Tanzania. Francisco Vio Grossi in Chile, Rajesh Tandon in India, even researchers in England and Europe. The connection between research, politics and action had been opened up never to be closed again. It was during that period at Sussex that I compiled a special issue of the journal Convergence on the theme of what I labelled 'Participatory Research'. That term was used because it seem to be the best common description of the various approaches that were described within the issue. While I had begun to learn about the long traditions in Europe of action research, and Maria Liisa Swantz had been using 'participant research' to describe this approach for several years, the choice of the term 'participatory research' was simply made as a descriptive term for a collection of varied approaches which shared a participatory ethos.

The first idea that something like an international network might be possible or welcome came with the response to the publication of the special 1975 issue of Convergence. The adult education community and related community development and activists bought out all the copies of the journal for the first time in the history of the journal. Requests for copies poured in from all over the world and the small item in my lead article inviting persons who were interested in exchanging information about their activities went from a trickle to a stream to a river. It was clear to me that many people in the majority world

and people working with or for marginalized persons in the rich countries were actively engaged in research projects which were very different from the standards of the day in most of the universities of the world.

The next energy moving towards an network in this field came via the First World Assembly of the International Council for Adult Education which took place in Dar es Salaam in 1976. I served as Conference Secretary and arranged for one of the sessions of the conference to deal with a questioning of the then orthodox research methodologies. Helen Callaway of Oxford University and Kathleen Rockhill of the United States both presented papers putting forward more qualitative and more ethnographic approaches to adult education. In the debates and committees which arose from the Dar es Salaam conference, a recommendation was made to the world adult education community that, "adult educators should be given the opportunity to learn about and share their experiences in participatory research" (Hall and Kidd, 1978). Important for the next steps in the eventual development of the Participatory Research Network was the fact that Ted Jackson, an activist adult educator from Canada was a participant at Dar es Salaam as part of a study-travel course organized by OISE in Canada.

By now I was living in Toronto and working full time as the Research Officer for the International Council for Adult Education. Roby Kidd, the Secretary-General of the ICAE, had agreed that in return for organizing the Dar es Salaam World Assembly, he would support my interests in developing what I was calling the Participatory Research Project. The PR project was begun by myself, Ted Jackson and the late dian marino. As I mentioned, Ted had been working for several years as field coordinator for Frontier College in the Atlantic Provinces of Canada. He had a deep commitment to grass roots solutions, a prodigious talent for writing nearly perfect reports without revisions and an interest in getting involved with some kind of international networking. dian marino, was a graphic artist, printmaker and activist who read philosophical and theoretical texts the way many of us read mystery novels. And however I had imagined our work together, we quickly became a team and worked together as equals.

Our first decision was that we were not going to support or create an international network without being engaged in the practices ourselves. We took very seriously the critique of that researchers in the rich countries created careers through projects in the majority world without ever taking the responsibility to analyze and take action in their own countries first. We noted that our first goal was to become engaged in a variety of participatory research projects or struggles in our own community and our own part of the world. Somewhat later in that year we were joined by Deborah Barndt, a photographer-sociologist, who had just returned from in Peru and was interested in joining our project. She shared our interests in the capacity of ordinary people to create knowledge and broadened our collective vision about the use of art, video, photography and music as part of the research and education process.

With a modest grant from the Hazen Foundation of New Haven, Connecticut, USA, we organized our first workshop in the Fall of 1976 for mostly Canadian researchers to talk

about the application of participatory research approaches in the Canadian contexts. It was the first time that we tried to articulate our vision in a collective form and see if there were others who would resonate with what we were doing. Jack Pearpoint, then President of Frontier College as at our first meeting. Jack London, a radical adult educator from Berkeley California was there and 2-3 others along with Ted, dian and myself. I have not been able to find a copy of that first report, but what I remember is that Jack London, after hearing about how we proposed to fund a research collective doing activist research for working class or other oppressed groups and after having remained silent for nearly two days said, "Beware of cockroach capitalism".

The Cartagena Conference of April 1977

Paz Buttedahl, the Latin American programme officer for the ICAE had met Orlando Fals Borda in Colombia and found out from him that he was planning a world conference on "Action Research" which sounded very much like the kind of work that I had spoken of from Tanzania, England and now Canada. I was invited to present a paper to the April 18-24 meeting in Cartagena which was one of the most impressive intellectual experiences of my life. Orlando Fals Borda and many of his colleagues in Colombia and elsewhere in Latin America had made decisions to use their intellectual skills and connections to strengthen the political movements associated with revolution and democracy of the time. Working as scholar activists these Latin American intellectuals had amassed a set of important experiences. Orlando Fals Borda through his links with the International Sociological Association had met others elsewhere who shared these visions. So to Cartagena came radical intellectuals from many parts of the world to debate new directions for the late 1970's and 80s. Orlando's profound vision of a science of the common people was at times sharply criticized by colleagues who felt that a more orthodox Marxist understanding the role of an intellectual vanguard was the way to work. For those of us from the rich minority world what we saw was a sophisticated, committed group of activist scholars or militant intellectuals who totally and efficiently dismissed for once and for all the pretention of detached positivist science. The work of Fals Borda himself, of persons like Paul Oquist (writing on the epistemology of Action Research), of Ton and Vera Gianotten of Peru and the Netherlands, of Xavier Albo of Bolivia and so many other gave me and through me others in our group a hugh burst of energy and enthusiasm. I sat with Orlando Fals Borda on a chair in one of the large halls and asked him for his support for a network which would respect the values and energies which had brought so many to Cartagena. He was gracious and generous in his support but wanted to make sure that the countries of the majority world would be given the dominant role in driving the network which we were going to call participatory research. Orlando preferred the use of the term action research at the time, but some time later perhaps through interaction with the Latin American network of participatory research, he began to refer to this kind of work as 'participatory action research'. He was the first person, to my knowledge to ever use that combination of words precisely.

In 1991 a book was published in the United States using the title "Participatory Action Research" without ever citing the work of Fals Borda, myself, Tandon, Brown, Swantz,

McGuire or any of the thousands of both Northern and Majority world writers who had been using the same term. I was told that the term had been used in the late 1940's, but upon investigation, I found the following, "A second variety of action research may be called participant action research" (Chein et al, 1948:46). The point however is that this reference is at best an informal descriptive category that was not specifically taken up as a distinct approach to research and in any case does not say participatory. The specific term Participatory Action Research belongs to Fals Borda. I personally use both interchangeably.

Founding of the International Network

Upon return from Cartagena and afterwards a visit to Francisco Vio Grossi who was living at the time in Venezuela, I returned to Toronto and we started organizing an international event which be able to take a decision on starting a network. That meeting took place September 6-11, 1977 in Aurora, Ontario some 45 minutes north of Toronto. I don't remember all the persons who came to that meeting but I do remember dian marino, Ted Jackson, Yusuf Kassam (Tanzania), Abdelwahid Yousif (Sudan), Per Stensland (USA), Helen Callaway (UK), Greg Conchelos, Paz Buttedahl, Francisco Vio Grossi, a colleague from India.

Among the most important political principles of the network was the insistence that each node or networking group working in the various parts of the world would be autonomous and self-directly. They would each be committed to building an international network but the Toronto group would not be in charge. The Toronto PR Group as it became known was to be one among equals engaged in a variety of community development, participatory research actior and reflection. And while I was asked to coordinate the international network for the first little while, it was clear that the international coordinator would rotate and that it was more likely or more logically to be based in the majority world where the most intellectual leadership for this work was coming from and continued to come from. It is worth reproducing the definitional statement from that first meeting.

> 1. PR involves a whole range of powerless groups of people--exploited, the poor, the oppressed, the marginal.
>
> 2. It involves the full and active participation of the community in the entire research process.
>
> 3. The subject of the research originates in the community itself and the problem is defined, analyzed and solved by the community.
>
> 4. The ultimate goal is the radical transformation of social reality and the improvement of the lives of the people themselves. The beneficiaries of the research are the members of the community.

5. The process of participatory research can create a greater awareness in the people of their own resources and mobilize them for self-reliant development.

6. It is a more scientific method or research in that the participation of the community in the research process facilitates a more accurate and authentic analysis of social reality.

7. The researcher is a committed participant and learner in the process of research, i.e. a militant rather than a detached observer.(Hall, 1978:5)

Development of the International Network

We deliberately chose the concept of a network for our organizational form. We had discussed ideas such as an international project, an organization, an association, a research council for some kind and others organizational forms. We wanted a structure which was horizontal in power terms, which allowed for and encouraged autonomous locally or regionally accountable nodes, which took the cues from the grass roots rather than the centre, and where power flowed according to the tasks at hand rather than funding, tradition, or imperial world divisions. We were also very much aware that the 'international' was a context which we could use to strengthen our local work and increase visibility for our ideas in the settings where we lived and worked everyday. We were among the first groups to develop and make use consciously of the concept of networking, an organizational form which has since become a nearly universal model for global collaboration.

By 1978 there were five nodes in the network: Toronto; New Delhi-Rajesh Tandon, coordinator; Dar es Salaam, Tanzania - Yusuf Kassam, coordinator; Netherlands - Jan de Vries, coordinator; Caracas, Venezuela - Francisco Vio Grossi, Coordinator. We organized a series of meetings to increase awareness of our ideas, to deepen our understanding of our work, to build support for others who were trying such work and to show people in our various locations that our ideas had world resonance and relevance. And in all our work we honoured the fact that the majority world had been the intellectual source for these exciting new ways of working and continued to inspire us. We also recognized that our ideas were as relevant in Europe and North America as they were anywhere that people wanted to use research as a contribution to changes in power relations. Our definitions of participatory research were explicit politically, were seen as valid in all parts of the world where unequal power relations persisted, and highlighted the use of cultural approaches to knowing in our work.

1977-1980 saw a series of meetings held in various regions. In 1978 Jan de Vries hosted the first European meeting on Participatory Research at a folkhighschool in Oestgeest, Netherlands. He had written about research in adult education as a kind of guerilla activity. Tom Lovett of the People's College in Northern Ireland was a participant among others. Francisco Vio Grossi hosted a first Latin American meeting and a meeting of the

International PR Coordinators in Caracas at the Universidad Simon Rodriguez. In 1979 there were meetings in New Delhi organized by Rajesh Tandon, at Highlander Research and Education Centre hosted by John Gaventa and in Tanzania hosted by Yusuf Kassam. In 1980 in Ayacucho Peru, Ton and Vera de Wit of the Universidad de Ayachucho hosted a major Latin American networking meeting with the leadership of Francisco Vio Grossi, the Latin American coordinator and Orlando Fals Borda who brought the 'Cartagena stream' fully into the meeting.

It was during this period that we began to see that the ideas and actions that we were committed to were far from readily accepted by authorities everywhere. While I found myself attacked by university professors in my field such as William Griffiths of the University of British Colombia, others such as Maria Christina Salazar, Colombian scholar and wife of Orlando Fals Borda, was detained by the police in her country for being perceived as being too close to political movements seeking deep changes for their country. It was during this time that we first used our international network for direct advocacy through a letter writing campaign to try and get Maria Christina released from prison. One of the highlights of our first "International Forum" on Participatory Research which was hosted by Ana Kranjc of Ljubljana, Yugoslavia was the appearance of both Orlando Fals Borda and Maria Christina newly released from prison and attending this as her first activity. The sense of joy which we shared at this moment is impossible to capture in these rather dry notes, but it was a wonderful moment.

There were 50-60 persons at that meeting. Thanks to Thord Erasmie of Linkopping University and Jan de Vries of the Netherlands Adult Education Research Institute both the theoretical papers and the case studies have been reproduced (Erasmie, 1980; de Vries, 1980). Key conceptual issues which were discussed and debated in Yugoslavia included: role of the researcher; the idea of organic intellectuals; the nature of participation, the idea of popular knowledge, the relationship of historical materialism to our work and the links between local and broader struggles. It was noted in the summary report of the Forum that,

> The conditions for successful application of the participatory research approach relate to complex historical and class forces, and must therefore be carefully assessed in every instance." (ICAE:1980, 7)

The Participatory Research Group

The Participatory Research Group was the name we eventually took for our North American group. We maintained a close connection to the Secretariat of the International Council for Adult Education, but moved steadily forward as a self-reliant collective of activist research workers and educators. I remained as Coordinator of the group until June of 1979 when I was appointed as Secretary-General of the ICAE at the Meeting of the ICAE Board in Helsinki, Finland. Ted Jackson took over as Coordinator of the PRG, a position which he held I think until 1981, when he moved on the head up a Native Community Economic Development Programme at Trent University. Deborah Barndt

took over from Ted Jackson before moving on to the Jesuit Centre for Social Faith and Justice. Lynda Yanz was made a remarkable contribution to both the ideas of participatory research and the ICAE through her leadership on the issues of the feminist challenge to both participatory research and adult education. She continued the coordination of the PRG until 1990. Alfred Jean Baptiste, working out of East End Literacy in Toronto took over from Lynda in 1990 and while much of the networking functions of the group have been taken up by so many other organizations, he continues to carry out and support others who have interests in this work.

Among those whom I recall as having been members of the Toronto group at different times during the late 1970's are: Kathy Tobias Sullivan, Linda Harisim (now President of TeleLearning in British Colombia), Alan Etherington (Senior Partner in an Ottawa-based consulting group), Mutale Chanda (a Toronto-based consultant), Norm Mohamid, Mary Ellen Nettle, Lynne Dee Trudeau (Federal Ministry of Justice), Ross Kidd (consultant based in Botswana), Greg Conchelos (research and evaluation specialist in Peterborough, Ontario), Erma Stultz (graphic artist and publisher), Sharon Lavallee (in Alberta), Al Vigoda (currently a communications consultant in British Colombia), Arlene Mantle (Canada's premier social movement singer), Bernadita Icaza (returned to Chile), Deborah Barndt (Professor in the Faculty of Environmental Studies, York University), Ted Jackson (President of E.T. Jackson and Associates and Director of a Carleton University Regional Economic Development and Training Centre). dian marino, one of the founding members of the group, and perhaps the most creative intellectual force to ever work in participatory research, died of cancer in 1993 at the age of 52. She was a Professor in the Faculty of Environmental Studies at York University at the time of her death. And we worked with many others in both Canada and the United States who were creating ideas and projects along similar lines. Peter Park, who at the time was in the Sociology Department of the University of Massachusetts, shared many similar background factors such as the influence of Paulo Freire and links with Orlando Fals Borda. He was one of the very first voices in the US academic scene to make links with this kind of social movement work.

As I have mentioned the principles of our group were that we would not do international networking in the absence of an engaged practice ourselves. Among the variety of projects and longer term work done during the period were: Waste and Water Use in Big Trout Lake in Northern Ontario; Video work with the Latin American Community of Toronto; Research with the Ontario Task Force on Native People in Urban Settings; Teaching ESL in factory settings; organizing of a Popular Art and Media Conference; Popular Theatre workshops; Occupational Health and Safety workshops. Much of this work has been written up in project reports and books. The single best collection of these materials can be found in the Resource Collection of the ICAE in Toronto.

The PRG produced a series of publications itself to promote and share the ideas of participatory research. The first six in a series of PR Working Papers were: Creating Knowledge: Breaking the Monopoly-Budd Hall; Dene Learning for Self-Determination and the Mackenzie Valley Pipeline Study-Ted Jackson; PR-Research with Historic Consciousness-Bonnie Cain; Annotated Bibliography -PRG; Popular Theatre as a Tool for

Participatory Research-Ross Kidd and Martin Byram; Drawing from Action for Action-dian marino. Other publications included several issues of REAP (Research Education and Action for Power) which shared research findings on a variety of multinational corporation issues with both the North American and global network. REAP was a model for global political economic analysis long before the globalization of the 1990's was 'discovered'.

During this period, the Sandanista Revolution in Nicaragua occurred. Deborah Barndt the other members of the group were very much influenced and inspired by the excitement of the work there. Both participatory research, with active support from Orlando Fals Borda, and popular education were taken up officially by the Sandanista government as official ways of working. Deborah Barndt provided the leadership for an exciting conference held in Toronto in April 1981 called, "Breaking Ground: The Role of Popular Education and Research in Social Movements". This conference looked at case studies from Nicaragua(Francisco Lacayo), Quebec (Paul Belanger) and Highlander Centre in the USA (Myles Horton and John Gaventa). This conference not only spoke of popular education and participatory research but was organized along the principles themselves.

What is missing from this picture?

dian marino in her teaching at York University always asked students when reading the works of others to ask the question, what or who is missing from the story or the picture. As Patricia McGuire thoroughly documented in her 1987 book Doing Participatory Research: A Feminist Approach, the early writings most often spoke in concepts such as the community, the people, the marginalized, the exploited, or the poor(McGuire, 1987). These terms rendered invisible gender and race relations or power. McGuire's work advanced our collective understanding of how gender and participatory research works together and how many of us, myself included, contributed to the silencing of women's perspectives through our own language and experiences. This is in spite of the active intellectual leadership in the field of women such as Maria Liisa Swantz, Deborah Barndt, dian marino, Vera Gianotten, Kathy Tobias Sullivan, Eileen Belamide or Grace Hudson. The language of the day allowed us for a period the silence the questions of difference.

The same may be said about race. While the roots of Participatory Research in Africa were framed in an anti-colonial Afro-centric perspective, the specificity of race both within the colonial and neo-colonial research experience and within the contexts of rich country experiences was some how appropriated by the use of concepts of oppression, exploitation and so forth. For example much of the remarkable historical work done by Fals Borda with the Costal peoples of Colombia was done with persons of African heritage, our early work did not elaborate the relationship of race to the notions of participatory research. Personally, I did not write about these obvious connections until I did the Introduction to the North American PR book on which Peter Park, Ted Jackson and Mary Brydon-Miller collaborated (Park et al, 1993).

And the work of making specific and more thoughtful links with issues of sexuality,

different abilities, or age are on-going tasks which remain to be taken up more extensively in publications.

Looking Forward
Social Movements and Civil Society as a location for theorizing

One of the most important and fascinating lessons from the past which we can use for the future is that Participatory Research was very largely theorized and disseminated from a social movement or civil society base. Among the original premises were the importance of breaking what we referred to as the monopoly over knowledge production by universities. This was not in the least a form of anti-intellectualism, but was a recognition that the academic mode-of production was and remains in some fundamental ways linked to different sets of interests and power relations than women and men in various social movement settings or located in more autonomous community-based non-governmental structures. Much of the energy and impulse for deepening the understanding of participatory research came from the social movement contexts in Latin America in Africa, in Asia, the Caribbean and elsewhere. The 'people power' movement of the Philippines made wide and informed use of the concepts and practices; the movements of the rural poor in India the same; Aboriginal Peoples in Canada found these ideas important; the labour movement made reference to this way of working as part of the health and safety in the workplace activities; the democracy movements of Chile, Argentina, Colombia, Brazil and more made use of and further developed participatory research as part of the social movement ways of working.

The participatory research network made it possible for the creativity and knowledge making, or history making, capacity of all women and men to be seen at least partially for many of us in a profound way for the first time.

The Role of the University

What is the role of the Academy in participatory research? What has the Academy done with participatory research? What is the status of the knowledge generated in a participatory research process? I have been very troubled by these questions over the years and cannot pretend to have a clear sense of the appropriate role for institutionalized university involvement in our work. Participatory research originated as a challenge to positivist research paradigms as carried out largely by university based researchers. Our position has been that the centre of the process needed to be in the margins, in the communities, with women, with people of colour and so forth. Our experience has been that it is very difficult to achieve this kind of process from a university base hence the need for alternative structures such as networks, centres. But how do we reconcile this with the fact that most of the authors in this book have strong university affiliations including myself?

I believe that many of us operate in situations of contradiction and self-conflict. Doubt

may be one of our most identifiable common denominators. Doubt and humility may be one of the strongest contributions that our work collectively has to offer. If the research process is genuinely and organically situated in a community, workplace or group which is experiencing domination then we need not, I believe, be afraid that the knowledge which is being generated will be used for purposes that the community or group does not need or wish for. The difficulty arises because there are different uses of knowledge in the academy from those in community or workplace situations. According to the discourse of participatory research, knowledge generated, whether of localized application or larger theoretical value is linked in some ways with shifts of power or structural changes. As we know intentions do not always produce desired results, but those of us who have been working along these lines for a number of years share these assumptions. At a minimum we hope for a fuller understanding of the context and conditions within which we work or live.

Knowledge within the academy serves a variety of purposes. It is a commodity by which academics do far more than exchange ideas; it is the very means of exchange for the academic political economy. Tenure, promotion, peer recognition, research grants, and countless smaller codes of privilege are accorded through the adding up of articles, books, papers in "refereed" journals and conferences. Academics in the market place of knowledge know that they must identify or become identified with streams of ideas which offer the possibility of publishing and dialogue within appropriate and recognized settings. Collaborative research or at least collaborative publishing is informally discouraged because of the difficulty in attributing authorship. Collaborative research with persons who are not academics by the standards of the academy is not common. And while academics in fact gain financially through accumulated publications of appropriate knowledge, community collaborators seldom benefit from such collaboration in financial terms. As can be seen academics are under economic, job survival or advancement pressures to produce in appropriate ways. And it is this structural pressure which plays havoc with academic engagement in the participatory research process. Is it not possible that in spite of one's personal history, in spite of ideological commitment, in spite of deep personal links with social movements or transformative processes that the structural location of the academy as the preferred location for the organizing of knowledge will distort a participatory research process?

Does this mean that there is no role for university-based folks to be engaged in participatory research processes? I do not believe that. Patti Lather made a very comprehensive examination of the wide variety of post-positivist strategies which university based academics have been grappling with (1986). I do however deeply believe that university or similarly accredited researchers are not necessary to a participatory research process. Participatory research ought to be a tool which social movements, activists, trade unionists, women on welfare, the homeless or any similar groups use as part of a variety of strategies and methods for the conduct of their work. If they wish to invite a university-based group to become involved they need to set up the conditions at the start and maintain control of the process if they wish to benefit as much as possible. My guess is that countless groups make use of processes which resemble participatory

research everyday without naming it or certainly without asking for outside validation of the knowledge which is produced.

Participatory research deserves to be taught in universities, and is increasingly being taught. The academic community deserves to discuss and challenge and be challenged by these and other ideas which raise questions of the role of knowledge and power. Adult educators, community workers, social workers, primary health care personnel, solidarity cooperators, cooperative movement workers, multi-cultural workers, teachers and countless others who begin working after a university education deserve to study, read and experience the ideas which make up participatory research.

Academics also do not cease to become members of the community by going to work in a university. There are countless community issues whether related to toxic dumping, homelessness, high drop-out levels in local schools or unfair taxation policies which engage us all as citizens. Academics have some skills which can contribute to community action along with the skills of others in the community. Academics don't have to be "in charge" just because someone refers to a grassroots knowledge generating process as participatory research.

Academics, like others in society can also find ways to support alternative groups, structures and networks. In the late 1970's in Toronto, the Participatory Research Group had free office space thanks to the support of the Ontario Institute for Studies in Education. All of the authors in this book who have university links also have deep and long-standing links with a variety of community groups or transformative actions. Graduate students in many universities in Canada and the United States have worked as staff in a variety of community-based organizations because of initial interests from reading or hearing about participatory research. Universities precisely because they are accorded the monopoly of the knowledge business do have a power to confer some measures of legitimacy. As a friend of mine from Nicaragua once said during the early days of the Sandanista Revolution, "You have a certain kind of legitimacy and we have a certain kind of legitimacy. We can work together". As in any other social or political work knowing our limits and our possibilities and working from the basis of honesty and integrity are the common sense best ways to proceed.

Racism and the construction of knowledge

As I mentioned earlier, although we were working from the beginning from a position which gave epistemic privilege to people of colour in Africa or elsewhere, the forming of the discourse along lines of liberation, elimination of exploitation or in terms of anti-imperialist struggles meant that the question of race in the participatory research process was left to others to struggle with. In my own case my privileged white able-bodied straight male location gave me access to certain realms of power but also coated my eyes with scales that come off only slowly and with difficulty as time goes by. For a person such as myself the question of making a social movement alliance with the struggles of African-Canadian or Aboriginal Peoples is one of choice. Society rewards me more for

strengthening the hold of the powerful than lending my research analytical or political skills to trying to loosen that grip. I do not walk home along the main street of my city in the evenings hearing racial insults they way my African-Canadian colleague and neighbour does. I am not expected to speak for the white race the way he is expected to speak for an entire race. My informal social movement networks of accountability take race into account as only one dimension of social justice understanding. I am able to and do write, speak and organize in discourses or contexts where race is not central. In doing this I extend white privilege perhaps even as I espouse ideals or visions of inclusion. The dialogue about participatory research and race is necessary and the failure to extend it will place our work on the sidelines of critical social thought.

Can we co-construct knowledge with the 'rest of nature'?

We have begun to realize, perhaps too late, that our species has supported a way of living that makes many of us sad, poor, alone, frightened, or marginalized. But that speaks of the political, of the economic. We are informed in a variety of eloquent and ways that our species has also damaged the biosphere to such a degree that the survival of our own species can now be questioned. We live in a world where the dominant powers support a consumerist vision of a global market utopia. We live in a world that my colleague in Toronto, Edmund O'Sullivan calls, "a killing machine" (Hall and O'Sullivan, 1992:1). I often speak about the fact that the world in not OK.

Environmentalists including environmental educators believe that one of the factors which has allowed us to put our very survival at risk is that we have become alienated from the rest of nature, from the other forms of life which we share the world with. There are different theories about the nature of this alienation but it has something to do with our patterns of domestication and with the ways in which the enlightenment and scientific discourses which arose more than 500 years ago in white male europe. The notion that the world is knowable in predictable ways and that we are able to separate mind from body, thinking from emotions has, arguably, made it easier for us to distance ourselves from the ancient knowledges of the world's first peoples and from ancient systems of women's knowledge.

Participatory research is a proposal for action that focuses on transformed understandings of the creation of knowledge among human beings. Our discourse looks at context, issues of social identity, webs of power and such seeking new forms of knowledge construction from places outside the walls of power and dominance. We think that at times we have found new ways to co-create knowledge. But can we imagine a process of co-creating knowledge which might happen between ourselves and other forms of life, other species, trees, grasses, rocks? How is the rest of nature a participatory researcher? How is it that nature is both a site of new knowledge creation and a full or privileged participant in the creation of new forms of knowledge that will draw our rogue species closer to our more silent partners with which we share this planet?

A permanent critical dimension

We did not find anything magic when we formulated what we call participatory research. We have touched upon and been touched often by the sheer power of human creativity and knowledge creating power through our work, but our work has also inadvertently reinforced already existing patterns of social inequality. While the university world explodes with new discourses on power in all its forms, the faces in the universities in my part of the world, the Resumes of scholars we hire, the forms of sharing knowledge we use, and the structures of learning and knowledge production have changed but little.

Still we know that without the struggles we have engaged in and continue to engage in, things might well have been much worse. We are perhaps entering to a truly fantastic period when all we know about knowledge will be changed. I personally feel an excitement because in spite of the multinational dreams of orderly and systematic mass consumption on a global scale, we are also seeing forms of resistance and levels of resistance that we have never seen before. It is our opportunity and our responsibility to continue to peel back the layers of confusion and certainty not for the next few years but for the rest of our lives.

References

Beltrans, Luis Ramiro (1976) "Alien Premises, Objects and Methods in Latin American Communication Research" in Communication Research, vol 3, no 2, April pp 107-134.

Cain, Bonnie (1979) "Participatory Research: Research with Historic Consciousness" PRP Working Paper No. 3. Toronto: Participatory Research Project.

Cassara, Beverly B. (no date, 1986?) "Participatory Research: Group Self-Directed Learning for Social Transformation" in Electronic Publication Series. Athens, Georgia: University of Georgia

Chein et al (1948) "The Field of Action Research" in American Psychologist vol 3, pp43-49.

Etherington, Alan (1979) Conscientizing the Evaluator (paper for the Commonwealth Specialist Conference on Non-Formal Education, New Delhi, January, 1979.13 pp.

Freire, Paulo (1971) "A Talk by Paulo Freire" in Studies in Adult Education no. 2. Dar es Salaam, Institute for Adult Education 10 pp.

Griffith, Wm. and Mary Cristarella (no date) Participatory Research: A New Methodology for Adult Education? (unpublished paper) Vancouver: UBC, 20 pp.

Hall, Budd L. (1975) "Participatory Research: An Approach for Change" in Convergence vol viii, no 2, pp 24-31.

Hall, Budd L. (1984) Popular Knowledge and Power: Two Articles Toronto:PRG, 39pp.

Hall, Budd with Ted Jackson and Peter Park (no date, 1990?) Conversation Among Budd, Ted and Peter on their Early Roots in Participatory Research (unpublished paper) 32pp

Highlander Center (1988) Network Notes New Market, Tennessee: Highlander, 7pp.

ICAE (1980) Report on the International Forum on Participatory Research:LjubLjana, Yugoslavia, April 13-22, 1980. Toronto: ICAE, 20pp.

Jackson, Ted (1979) "Dene Learning for Self-Determination and the Mackenzie Valley Pipeline Study" PRP Working Paper #2. Toronto: PRP
Oquist, Paul (1977) The Epistemology of Action Research. paper from the 1977 Cartagena Conference on Action Research, 29pp.

Kidd, Ross and Martin Byram (no date) "Popular Theatre as a Tool for Participatory Research" PRP Working Paper # 5. Toronto: PRP

marino, dian (no date) "Drawing From Action for Action" PRP Working Paper # 6. Toronto:PRP

Park, Peter et al (1993) Voices for Change: Participatory Research in Canada and the United States Toronto: OISE Press 250 pp.

Participatory Research Group (1990) Research, Education, Action: An Annotated Bibliography on Participatory Research and Popular Education. Toronto: PRG,25 pp.

Swantz, Marja Liisa (1974) Participant Role of Research in Development (unpublished paper, BRALUP, University of Dar es Salaam) January, 4pp.

Swantz, Marja Liisa (1975) "Research as an Educational Tool for Development" in Convergence Vol. viii, no. 2, pp44-53.

Tandon, Rajesh (1979) A Report (Participatory Research Meeting in India, February 7-9, 1979. New Delhi, PR Network Public Enterprise Centre for Continuing Education, 11pp.

Tandon, Rajesh. (1988) Networks and Their Functions (unpublished paper) New Delhi: PRIA, 15pp.

Budd L.Hall, Transformative Learning Centre, Adult Education and Community Development Programme, Ontario Institute for Studies in Education and University of Toronto, Toronto, Ontario, Canada.

Presentation at the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education, Michigan State University - October 15-17, 1997.

LINKING CRITICAL QUALITATIVE RESEARCH TO PRACTICE: INSIGHTS FROM A STUDY OF THE EXPERIENCES OF WOMEN IN A 'WORK NOT WELFARE' JOB TRAINING PROGRAM

Elisabeth Hayes and Wendy Way

Abstract

The purpose of this paper is to consider the strengths and limitations of critical qualitative research for building stronger connections between research and practice. Drawing on our own research with women on welfare, we focus on two aspects of critical qualitative research - power relationships and social action. We first illustrate how power relationships might be obscured rather than equalized in critical qualitative research, and propose that power relationships be acknowledged and used as a source of greater understanding. Next, we argue that engagement in social action should extend to researchers' personal lives as well as their roles as researchers. Researchers must understand and take action against domination as it manifests in their own lives, to be meaningfully engaged in the project of social change. Ultimately, we hope that we can move beyond a dichotomy of research and practice, that allows researchers to treat oppression simply as an object of study, toward a critical perspective that allows researchers as well as practitioners to see and challenge the assymmetrical power relationships that pervade all spheres of thought and action.

Introduction

About a year ago, we discovered our mutual interest in learning more about the experiences of women on welfare, particularly those participating in training programs designed to move them from welfare to work. Betty's interest stems from a background in literacy education and prior research on women's learning. Wendy's comes from past academic training in the field of vocational education and involvement in research on the role of the family in learning to work.

To begin, we designed an exploratory study to investigate the learning experiences of a small group of women participating in a short-term job training program in southern Wisconsin. Specifically, we sought to explore how the women conceptualized work and working; to examine how the women experienced the program, including the curriculum and teaching methods; and to find out how family experiences and demands impacted upon the women's participation and learning in the program.

We were both drawn to critical qualitative research as a conceptual and methodological framework with the potential to enhance understanding of the learning experiences of these women. Critical qualitative research has been described by Quantz (1992) as an investigative approach designed to "represent the culture, the consciousness or the lived experiences of people living in assymetrical power relations" and guided by "conscious political intentions oriented toward emancipatory and democratic goals" (pp. 448-449). Carspecken (1996) characterizes it as an approach which enables us to 'reposition' ourselves, to see the world from the perspectives of those who are not dominant (p. x). This approach includes the application of theoretical models that locate people, practices, and situations within broad patterns of social inequality and relationships of domination (Carspecken & Apple, 1992). Critical qualitative research represents a particular theoretical orientation and political intention more than a specific research methodology (Quantz, 1992).

Today, the dominant public view of welfare is that most, if not all, welfare women can work if

they really want to -- provided basic supports such as short-term job training, child care, and transportation are provided (Cohen, 1997). While few of us would argue that helping welfare participants rise out of poverty is not laudable, the past public track record in moving women from welfare to work has not been good (Litvin, 1997; Meyer & Cancian, 1997; Schein, 1996). Some scholars have suggested that mothers in poverty are just the latest victims of a 'discourse of blame' (Schein, 1995; Riemer, 1997, p. 88). Others have argued that mainstream education-for-work research, practice, and policy is based largely on white, middle-class and male experience standards (White, 1996; Way & Rossmann, 1996). Given these nagging concerns, our hope was that a critical lens would provide fresh insights into the power relationships that characterize short-term job-training programs for women on welfare and the contexts within which they reside. We hoped that such enhanced "critical understanding" might lead to changed practices and policies that could confront and challenge potentially oppressive political contexts surrounding the programs (and thereby improve the effectiveness of the programs). But herein lies our question, "Can critical qualitative research really be useful in informing practice and policy in adult education? If so, how, and under what circumstances?"

That this is indeed an issue became immediately apparent to us as we began our research. As in any study, one of our first tasks was to identify a group of women to participate in the study and then secure permission from the program "gatekeepers" (director and teachers) to implement the plan. At the outset, we struggled with how we would describe our study. Would we call it critical or not? If we did call it a critical study, would we get the necessary permission to proceed - from the gatekeepers? The learners? "Critical" is often taken to mean "critique" in the most negative sense. Would we be criticizing program organizers and/or program participants? Would participants believe that they might reap any benefits from an analysis of power relationships in their lives, education, and work? We opted for the easy way out. We chose not to use the term "critical." However, we sought to look more closely at the assumptions we were bringing to the research process, and their implications for linking research and practice.

Power Relations

One set of assumptions we examined concerns the power relations involved in doing critical qualitative research. Critical qualitative researchers, with their concerns about asymmetical power relations, frequently seek to minimize power differences between themselves and the participants in their research. Our very use of the term "participants" reflects such an attempt. There have been various suggestions for involving participants as more than simply "objects of study" in the critical research process, ranging from participatory action research to at minimum involving participants in the interpretation of data. For example, Carspecken (1996) proposes that critical qualitative researchers should eventually engage in "peer discussions" with the research subjects "to fully make the research process democratic with power relations equalized as much as feasible" (p. 155). However, how power relationships are actually manifested or negotiated are rarely discussed in published accounts of critical research. Carspecken (1996) provides no discussion of how to really equalize power relations, and he confines these peer discussions to one later stage in the research process.

In our own study of women in the work-not-welfare job training program, we did not begin with any explicit attempt to involve students or teachers as more than informants. However, we still engaged - almost "naturally" - in efforts to minimize apparent power differences between ourselves as researchers and the teachers and students in the study. We dressed "casually" in a style similar to the teachers. Both of us, in informal conversations with the women about their computer training, pointed out our own lack of knowledge about the software they were using. For example, during a classroom observation Wendy sat next to Sabra (a learner) and found herself

volunteering that she knew only Word Perfect 5.1 while the students were becoming proficient in the more advanced 6.1. We also made efforts to develop "rapport" with the teachers in ways that obscured power relationships among us. For example, when Betty first met Annie, a teacher, to discuss our research project, Annie (who is also a doctoral student), suggested forcefully that the learner participants should be paid for their participation, taking a self-identified stance as "advocate" for the women. In her field notes, Betty described the meeting as a very uncomfortable one, and felt resentful that Annie seemed to imply that we might be taking advantage of the women, as well as the implication that we had financial resources that should be shared with the women. Later in the project, Betty had a chance to share her past basic skills teaching experiences with Annie and subsequently confided to Wendy how great it felt to finally establish a friendly [read egalitarian] relationship with Annie.

If we hope to link critical qualitative research to practice, we believe it is particularly important to identify and challenge these "power-obscuring" practices. In fact, we contend that to fail to do so will actually serve to perpetuate the division between research and practice, as well as work against the goal of challenging relations of domination that pervade adult education and society as a whole. We must acknowledge that power relations permeate every aspect of our work, and use this recognition to develop more effective ways of challenging and negotiating them.

One way such power-obscuring practices may preserve assymetrical and perhaps oppressive relationships is that they set up barriers to understanding between the researcher and the researched. One example is the interchange between Wendy and Sabra about the Word Perfect versions. Could we expect Sabra to say anything negative about her experience in learning Word Perfect 6.1 after Wendy volunteered how great she felt it was that Sabra and the others were learning it? And in fact, the presumably egalitarian motives behind our efforts to establish a sense of common experience with the learners can also be interpreted as an act of power: we hoped to use this "rapport" to increase the likelihood that the women would share their experiences with us in the interviews. Further, our unwillingness to examine power relationships in the research process can lead us to see power relationships as uni-directional, when in fact, even those whom we consider "oppressed" in the research process can also exercise power. For example, the participants exerted a certain power in how they responded or did not respond to our interview questions, what stories they chose to tell and how they told them.

Another way such practices may preserve oppressive conditions is that they may block establishment of effective working relationships between the researcher and those participating in the research. The initial encounter between Betty and Annie serves as an example here. The unanswered questions about whose interests were being served and denied by the researcher and the teacher created a tension that may have affected the data collection process as well as the nature of the data itself (from both Annie and the learners).

Finally, our lack of acknowledgement of power relationships in the research process can affect how researchers might work with practitioners to examine the effects of power relationships in their practice. In many ways, adult education is characterized by an ethos of egalitarianism. We routinely minimize educational differences between teacher and learners. We are more apt, for example, to describe our learners as "less experienced" or "underserved" rather than "less knowledgeable", "less talented", or "poorly educated." We minimize social class differences by dressing casually, sitting with learners in a circle, and chatting conversationally about "classless" concerns such as weather patterns and childhood illnesses.

In our study of women in the work-not-welfare job training program, we observed numerous

examples of such attempts to "level the playing field," between teachers and learners. For example, during a classroom session on percentages, one of the teachers, Annie, suggested that learners figure out what a Mercedes-Benz automobile would cost if it went on sale for 20% off. Then, she quickly added, "Of course, I'd never be able to afford one even at 20% off, but it's fun to dream." Issues of power were implicit in Annie's assumption that the learners might think that she actually could buy such a car, and her haste in assuring them that she - like them - could not. Her comment obscured the very real economic difference in their situations. Annie's observation that "it's fun to dream" seemed to imply an acceptance rather than a challenge to the economic inequities in society that affect both herself and the students. As researchers, we are struggling with how to present our interpretation of such events to the staff. Do we simply critique their practices without relating them to our own potentially misguided efforts to minimize power differences? Is it possible for us to develop a truly mutual understanding of these issues?

Nature of Social Action

Critical theory is based on the idea of praxis: "knowledge generated through theory constructed in practice" (Quantz, 1992, p. 466). Action is not considered to be separate from knowledge-building, but rather it is an essential element in the process. As Quantz (1992) argues, this conception makes "practical results absolutely necessary" (p. 497). There are different perspectives on the critical researcher's role in praxis. From one perspective, researchers should engage with the research participants in concrete action to change the material conditions of their lives. From another perspective the researcher's primary role is to provide new perspectives which people in general can use now or in the future to create changes in their worlds: "praxis lies in the work of the people not the researcher" (p. 466). Quantz observes that there is general dissatisfaction with the impact of approaches like critical ethnography on actual school politics. As a result, some writers have called for more action research (reflecting the first perspective) to make the impact of researchers' work more immediate.

We propose that a limitation of both perspectives is their primary focus on changing the "subjects" of the research - i.e., the students or educators and their educational practices. We suggest that this focus on changing the "Other" limits the potential for critical qualitative research to effectively link research and practice. We have begun to believe that in all cases the researchers themselves must be an explicit focus for change, through increased self-knowledge and action. Critical theorists commonly argue that researchers should be aware of the assumptions and beliefs that they bring to the research process, and examine how the research process itself reflects certain power relationships (Carspecken and Apple, 1992). In fact, critical researchers distinguish themselves from other researchers by acknowledging and making explicit the values that shape their research goals and process. However, it is more difficult to find evidence that researchers extend this critical awareness and reflection to their own lives, not simply to their research endeavors.

Our own research illustrates how we have begun to make our own personal experiences a focus for inquiry, in connection with, not separate from, the experiences of the women on welfare that were the starting point for our study. A theme that emerged from our interviews was the discrepancy between the women's lived experiences of the relationships among work, family, and school, and the dominant discourse of work. The dominant discourse, as we have seen it manifested in our study, suggests that both women and men should not "allow" their family lives to "interfere" with meeting dominant expectations for work and school (performing work and school tasks, being on time and avoiding absences). The women devoted huge amounts of time and energy to attempts to "control" their family lives, through trying to find reliable childcare, carefully scheduled household routines, avoiding relationships with men who might interfere with their work and school (and who for the most part were not perceived as sources of assistance in handling family

responsibilities). Those who were more successful tended to have friends or family who helped with childcare, transportation, and other responsibilities. Program staff also helped the women negotiate these demands by "bending the rules;" for example, letting them bring sick children to class, come late to class without penalty, and use the office phone to handle family-related communications. Reflecting the dominant discourse, the teachers observed that the women's lives were "out of control" and they needed to learn to "manage" their time and responsibilities more effectively. Interestingly, the all-female program staff also devoted considerable time and energy to "managing" their family lives in order to work. One way the staff handled both family and work was by working part-time in teaching positions with considerable flexibility. They also drew on the support of friends and family to handle family demands, as well as negotiated the constraints of their working environment. A difference between staff and students is that the staff were more in a position of power to negotiate their work demands. As an example, one of the teachers arranged with the coordinator to change the class schedule to accomodate her childcare arrangements.

We have begun to examine the influence of the dominant discourse in our own lives. As faculty at a major research university, we have felt pressure to conform to a standard of work productivity that is extremely demanding. One of us (Betty) has kept the competing demands of family under "control" by choosing not to marry or have children. The other of us (Wendy) made a decision to have children, but it was a carefully measured decision and experienced as an act of defiance: "What the hell, I'm going to have children even if it does mean I don't get tenure." The nature of a faculty position enables her to adapt her working schedule to family demands, while at the same time she adapts her family life to meet work demands, bringing professional reading and writing tasks "everywhere she goes." She carefully manages her own schedule as well as her children's schedule to keep it all together; one thing that she has sacrificed is any unstructured leisure time for herself alone. Juxtaposing our own experience with the lives of staff and students gives us new insight into the influence of an oppressive discourse of work and how we as individual women negotiate it. As we have considered how we negotiate this discourse in our own lives, we have come to question the notion of "self-sufficiency" that is the rallying point for welfare reform. We also have become more aware of how we may reinforce the dominant discourse in our judgments about our own lives and the lives of the women in our research.

Thus far, we have found few examples of critical researchers who make such connections between oppression as experienced by groups in their research and in their own lives. The published studies we have located have been primarily in the feminist literature, which might reflect a particular feminist emphasis on establishing mutual relationships between researcher and research participants, and on making the personal "political." Griffith and Smith (1987) suggest that a goal of feminist practice is to work "both from outside and within the discourse to reshape it" (p. 94). However, they also point out that building an alternative knowledge through research is only one step in reshaping the discourse - and that a broader reorganization of power relationships is necessary.

As a move towards the actual reorganization of power, we suggest that critical researchers should make increased self-awareness and action against oppression in their own lives an explicit goal of their research. We need to ask how power relationships are manifested in our lives as well as in the lives of those people we study. Too often critical researchers create the impression that they are not part of the social world they are studying. However, none of us exist outside of potentially oppressive social structures, and we are simultaneously oppressors as well as oppressed. While our experience of oppression differs, we all are affected. In our example, as our perspective changed, the dominant discourse of work became not just a problem for them, but a problem for us too. Discovering the many manifestations of oppression in our lives is a potential source of solidarity

among researchers and the participants in the research, as well as an impetus for mutual action. We might ask ourselves, what action is to be taken to challenge and transform domination in our own lives as well as lives of other people? Grappling with this issue on a personal level may help us gain insight in a concrete manner into the constraints as well as the potential for research to inform practice. We have much to learn about the nature of oppression from our own tendencies to avoid confronting it. This may help us avoid the rather hollow-sounding calls for researcher engagement in community action that appear frequently in the literature.

We still have many questions as our thoughts develop about this issue. One question is whether it is possible in all critical research for researchers to make personal connections between oppression as manifested in their research and in their own lives. Would we be able to do this, for example, if we (as white professional women) were researching Hispanic men's experiences of learning about how to survive in a street-gang culture? When are the differences too great to permit connections? Perhaps in such cases our very construction of "difference" might serve as the starting point for understanding how unequal power relationships are manifested in our lives.

References

Carspecken, P.F. (1996). Critical ethnography in educational research: A theoretical and practical guide. New York: Routledge.

Carspecken, P. F. & Apple, M. (1992). Critical qualitative research: Theory, methodology, and practice. In LeCompte, M.D, Millroy, W.L., & Preissle, J. (Eds). The handbook of qualitative research in education (pp. 448-505). San Diego: Academic Press.

Cohen, A. (April 21, 1997). The great American welfare lab. Time, 74-76.

Griffith, A.I. & Smith, D.E. (1987). Constructing cultural knowledge: Mothering as discourse. In Gaskell, J.S. & McLaren, A.T. (Eds.). Women and education: A Canadian perspective. (pp. 87-104). Calgary, Alberta: Detselig Enterprises.

Litvin, M. (1997). No easy road from welfare to work. Techniques, 29-31.

Meyer, D.R. & Cancian, M. (1997). Economic well-being of women and children after AFDC. The LaFollette Policy Report, 8(1), 10-14.

Quantz, R. (1992). On critical ethnography (with some postmodern considerations). In LeCompte, M.D, Millroy, W.L., & Preissle, J. (Eds). The handbook of qualitative research in education (pp. 448-505). San Diego: Academic Press.

Riemer, F.J. (1997). From welfare to working poor: Prioritizing practice in research on employment-training programs for the poor. Anthropology & Education Quarterly, 28(1), 85-110.

Schein, V.E. (1995). Working from the margins: Voices of mothers in poverty. Ithaca, NY: Cornell University Press.

Way, W.L. & Rossmann, M.M. (1994). The interrelation of work and family: A missing piece of the vocational education research agenda. Journal of Vocational Education Research, 19(2), 1-24.

White, L.E. (1996). On the 'consensus' to end welfare: Where are the women's voices? Radical America, 26(1), 17-26.

Elisabeth Hayes, Associate Professor & Wendy Way, Professor
University of Wisconsin-Madison, 225 N. Mills St, Madison, WI 53706
erhayes@facstaff.wisc.edu wlway@facstaff.wisc.edu

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, Michigan State University - October 15-17, 1997

FACTORS INFLUENCING THE WAYS THAT SEXUALLY HARASSED WOMEN ADULT EDUCATORS MAKE MEANING OF THEIR EXPERIENCES

by Eunice Ellen Hornsby, Ph.D.

ABSTRACT

This paper will identify a number of factors that influenced the ways that eleven women adult educators made sense of their experiences of sexual harassment by students. All participants proceeded through planned or unplanned processes in order to sort through their experiences. Key findings related to these processes include: (a) internal and external factors influence the victim's process of dealing with harassment, (b) sexual harassment raises larger life issues for the victim, (c) minority victims processed the experience through the lens of difference, (d) participants used dialogue to make sense of their experiences, (e) participants consciously struggled to find the good or growth in the midst of the negative experience, and (f) organizational responses, both to the incidents and the teacher-victims, influenced the thoughts, feelings, beliefs, and actions of the participants.

INTRODUCTION AND PURPOSE

The purpose of this dissertation study was to examine and develop theory related to the experiences of eleven women adult educators who were sexually harassed by their adult students. One of the research questions, explored from the teacher's perspective, was: "how does the teacher-victim of sexual harassment make meaning of her experience?" The sexual harassment occurred in a variety of contexts including a welfare-mandated education program, two corrections facilities, an adult basic and literacy education (ABLE) program housed in a manufacturing facility, a library, corporate and public sector training settings, public and private colleges and universities, and a community college.

This study is relevant to adult educators for a number of reasons. First, it acknowledges that sexual harassment of women adult educators occurs. Second, it identifies a number of factors which can influence the extent to which the victim is able to constructively resolve the issues raised by the experience of sexual harassment. Many of these factors can be directly or indirectly influenced by the organization. Third, the adult education agency's ability to positively influence these factors can have an impact on the agency's liability exposure. Finally, our understanding of adult learning processes can be broadened by examining the factors that influence how these adult learners made sense of their harassment experiences.

METHODOLOGY

This qualitative multiple-case study was completed in July of 1996. Eleven study participants were identified through personal letters announcing the study and network sampling. Participants were interviewed in person twice over six months, using an approach combining the general interview guide and standardized open-ended interview. Interviews were audio taped and transcribed. In the first interview, a consistent set of topics were explored with each participant. Second interview questions were determined by the content of the first interviews. Participants reviewed and offered feedback on the "case description" written about their personal experiences, as well as the key findings which emerged across their common experiences. Data analysis techniques included: (a) memoing, (b) coding and categorizing interview transcripts, (c) member checks, and (d) peer debriefing. Inductive analysis and the constant comparative method yielded grounded theory in the form of key findings.

SEXUAL HARASSMENT DEFINED

For the purposes of this study, the definition of sexual harassment was drawn from Equal Employment Opportunity Commission (EEOC) guidelines, which have served to define the concept over time. Sexual harassment is unwelcome or unwanted sexual behavior, and can be categorized into two types: quid pro quo and hostile environment. *Quid pro quo* harassment occurs when employment or academic benefits are contingent upon submission to or participation in unwelcome sexual behavior. Given the teacher-student relationship, students cannot perpetrate quid pro quo harassment against their teachers. *Hostile environment* sexual harassment occurs when unwelcome or unwanted sexual behavior unreasonably interferes with the person's ability to engage fully in the work or academic environment.

Sexual harassment is a form of sex discrimination, which is a violation of Title XII of the 1964 Civil Rights Act. Following is the EEOC definition of hostile environment sexual harassment:

> Harassment on the basis of sex is a violation of Sec. 703 of Title VII. Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitute sexual harassment when ... *such conduct has the purpose or effect of unreasonably interfering with an individual's work performance or creating an intimidating, hostile, or offensive working environment.* (EEOC, 1980)

For hostile environment to rise to the legal standard of sexual harassment, a pattern of behavior is generally required. For the purposes of this study, hostile environment sexual harassment was broadened to include *any* instance of unwelcome or unwanted sexual behavior, regardless of the number of occurrences or egregiousness of the behaviors. Based on the participant's experiences gleaned through an initial telephone or in-person screening, the researcher made a determination as to whether the individual's experience fell under the umbrella of sexual harassment, and was thus appropriate to include in the study.

The eleven participants experienced a wide range of sexual harassment, from subtle to blatant and with widely varying degrees of egregiousness. Their experiences included unwelcome and unwanted: leers; sexual jokes, innuendoes, and physical objects; sexual and mysogynistic writings; personal gifts (flowers, candy, jewelry); shoulder massages; sexual assaults (attempted hugs and kisses, being grabbed and held close against the harasser's body); and being threatened and stalked over a period of years.

HOW PARTICIPANTS "MADE MEANING" OF THEIR EXPERIENCES

As the participants were interviewed, a number of factors emerged which influenced the ways in which participants sorted through and made meaning of their experience of sexual harassment. Over various periods of time, all eleven participants (a) recognized the behavior as sexual harassment, (b) made conscious decisions about how they would handle the harassment, and (c) took action in response to the harassment. In characterizing their individual decisions and actions, patterns emerged across participants. The factors that influenced their processes of dealing with the harassment can be sorted by the focus or location. Internal factors are those which are in and of the individual, such as cognitive filters, assumptions, or feelings. External factors are those outside of the individual, such as the severity of the behavior, the extent to which significant others are or are not supportive, or the organizational context. These factors are classified in *Table 1*.

Internal Factors	External Factors
Formal knowledge of sexual harassment	Organizational context; degree of support and past track record in dealing with sexual harassment incidents
Sense of self and self worth	Opportunities to dialogue about the experience
Comfort with career choice	Relationships with friends, supervisors, co-workers, significant others
Self efficacy: prior experience or success in dealing with sexual or other harassment	The harassing behavior; level of egregiousness
Feeling reactions	Consequences for the harasser
View of the role of the teacher	
Concern for the welfare of the harasser	

Table 1: Internal and external factors influencing the victim's process of dealing with sexual harassment (Hornsby, 1996, p. 188).

The major groups of factors influencing the meaning-making process, as well as significant issues that arose during this process are discussed below.

Larger Life Issues

All eleven participants raised larger life issues at some point in the process of coming to terms with their experience of sexual harassment by students. These issues ranged from questioning career choices to explicitly examining biases and beliefs related to race, culture, socio-economic class, and disability. All reported changes in relationships with students, organizations and others. Two associated the breakup of long-term relationships with significant others with the experience of sexual harassment.

Regardless of the larger life issue that arose for the individual, it is clear that at some point, the stakes were raised for these women. The focus shifted from the experience of sexual harassment to broader issues of equity, safety, human dignity, and what is "right" and "good" and "just." The women began to question the assumptions they made about the world, assumptions held unknown and unquestioned, for some time. Margaret lost her assumption of personal safety through her experience:

> That really unnerved me that he knew where I lived. He had gone to the trouble to search out where I lived. ... he was coming all the way to the other side of town in order to check out my whereabouts. It still left that sense of being stalked or watched... so what was at the back of my mind is that this is a person with some significant emotional problems. These are the kinds of people that do bizarre things to people that are sources of affection. (1/22/96, 232-246)

This phenomenon is consistent with Shullman's (1991) work related to the psychological impact of sexual harassment. This questioning of previously held assumptions is also consistent with Mezirow's (1991) process of transformative learning.

The Lens Of Difference

The issue of human difference was raised in every participant's story. Five of the eleven participants disclosed a personal characteristic which would define her as "different" in our culture. These differences included race (African-American, bi-racial), culture (European, Appalachian) and disability (hard-of-hearing). Other participants discussed such differences as age, appearance or stature. Each of these individuals attributed the harassment in some way to her difference, or shared her perspective on how the difference affected how she processed the experience. As an African-American woman, Margaret acknowledged that her beliefs about white men influenced how she experienced her harasser's behavior:

> I thought [he] was demeaning in his manner and had some pejorative attitudes and suggestions that had some negative overtones. It's the kind of thing that my mother used to warn me about when I was growing up. My mother grew up in the south and had very, very strong feelings about men, particularly men of the opposite race. Some of the things that she had seen and always warned us about that. And his demeanor and behavior sort of smacked of that. (12/22/96)

Many of the participants linked the experience of harassment to subsequent biases towards the members of the harasser's identity group. For some this link was explicit, for others the link was implicit. Whether explicit or implicit, whether linked to the participant's or harasser's identity, all participants raised issues of difference related to their experiences. Regarding the changes in her personal biases, Katie commented:

> But I guess that's another thing - I'm watching to get tripped up in certain audiences. I go in and expect it in audiences that are primarily male, in audiences that are primarily African-American, and audiences that are blue collar. (pause) I'm not proud of that. (1/22/96, 95-111)

Learning Through Dialogue

Connecting with others was a consistent thread woven throughout the recovery and learning of all of these women. Some sought the help of a professional therapist, others engaged in lengthy discussions with trusted friends, co-workers, supervisors, or spouses. One used a twelve-step support group to help reflect upon and learn from her experience. Another discussed her experience with another teacher harassed by the same student. This process of engaging with others to understand and learn from their experiences is similar to connected knowing as discussed by Belenky, Clinchy, Goldberger, and Tarule (1986). The process of dialogue, as discussed by Vella (1994) is similarly related, proposing that adults teach and learn from each other by engaging around significant issues and experiences in their lives. This learning through dialogue was reinforced as each participant commented on their continued learning and the benefits derived through discussing their experiences with the researcher.

Finding The Good In The Experience

Without exception, and without being asked, each woman talked about looking for the positive gains from the incidents of sexual harassment. Upon reflecting on the experience, some of the benefits these women identified were: (a) becoming stronger and more self confident, (b) being wiser and more able to help others in similar circumstances, (c) learning to respond more directly and assertively, and (d) seeing the light bulb "go on" as a result of a discussion with the harasser. Katie describes a change in her confidence level:

> It made me self-reflective. That was a new experience for me but again - after time had passed it was more affirming than anything else. It was like wow, I can pretty much deal with anything. I know how to handle this. (Katie, 3/5/96, 222-239)

As each discussed the gains from her situation(s), most explicitly stated they were not minimizing the harassment. As they discussed their experiences, they concurrently articulated their gains and losses. Perhaps this is part of human nature: perhaps we need to recognize gain alongside of loss. At any rate, it would be abhorrent to romanticize sexual harassment as a learning experience. These women underwent significant personal transformations, and at a great cost. They did what they had to do to cope and emerged stronger as a result.

Organizational Context

The process of making sense of the harassment was influenced by the organizational context in which the harassment occurred. Some factors that emerged as issues were: (a) the gender balance within the organization, (b) the extent to which the field or content taught was male dominated or seen as appropriate for women to teach, (c) the level of support of women teachers, (d) the level of institutional support for preventing and addressing sexual harassment, and (e) the extent to which the participant felt personally supported within the organization, in relation to the sexual harassment. Comparing her treatment by fellow staff and students, Loretta remarked: "I can honestly say... I felt more harassed by the guys who worked there than by my inmates" (1/25/96, 270-274).

Many participants struggled with their concern for the harasser as learner, and the potential losses for the harasser if the victim sought institutional resolution. Many struggled as well with the organization's view of the student-harasser as a customer, as expressed by Joanne:

> They pay a fee and you provide a service. So you have the nature of trying to keep the clientele happy and coming back and all those sorts of things. So there is the expectation that we will teach them and not be offended when they do something outrageous. (2/21/96, 112-127)

IMPLICATIONS FOR ADULT EDUCATION

The applications of the study findings relate both to theories of adult learning and development and to the administration of adult education agencies and programs. To fully examine the implications, it is necessary to view the study, the participants, and the findings from two levels. First, these women are adults and as such engage in the process of learning. Second, these women work in the context or under the authority of adult education agencies. Organizations have a duty to prevent and respond to sexual harassment. The experiences of these women, in the context of their workplaces, can guide administrators to provide improved support mechanisms in the future.

Adult Learning And Development

The experiences, roadblocks, successes, and processes that these women progressed through can help us learn about how adults learn from and move through significant life events. Each of these women encountered an incident significant enough to cause her to, among other things: (a) label the incident as "sexual harassment," (b) seek help from individuals or organizations, (c) explicitly develop strategies to respond to her harasser, and (d) commit to participating in a study spanning nine months. Adult learners are thrown into situations and are forced to learn to cope, for better or for worse.

These women progressed through a process of learning that is consistent with various theories and perspectives of adult learning and development. These find that significant learning arises from a significant and meaningful life experience, is grounded in the individual's social and cultural context, and occurs when the experience is attended to and reflected upon (Freire, 1972; Mezirow, 1991).

Adult educators often find themselves in the position to facilitate the process of learning which relates to significant life experiences. It may be helpful to know and anticipate that the learner may question larger life assumptions in this process. For example, although the adult educator may be teaching an assertion training session, participants may relate the course content to seemingly unrelated issues or experiences. The adult educator needs to be prepared to facilitate these links and to examine the issues in an integrated way.

It may seem obvious that adult educators need to be aware of the impact of human differences in the learning process. Adults make meaning of the world through their individual lens of difference. Given the sensitivities in our culture today, human diversity adds a complex thread to the process of understanding our surroundings and experiences. The adult educator needs to be aware of the impact that differences can have as adult learners consider and come to conclusions about their world.

The Field Of Adult Education

These women's experiences can inform the adult education program administrator of specific strategies to improve resolution procedures that deal with sexual harassment and other employment-related complaints. By understanding the processes that these women went through, and the factors that influenced resolution of the experiences, the administrator can develop sensitive, supportive, and helpful mechanisms to respond to the teacher-victim of sexual harassment. Adult learning concepts can inform victims and administrators charged with their support and guidance a set of "roadmaps" to prepare them to effectively respond to sexual harassment.

REFERENCES

Belenky, M. F., Clinchy, B. M., Goldberger, N. R., & Tarule, J. M. (1986). *Women's ways of knowing.* New York: Basic Books.

Equal Employment Opportunity Commission (EEOC). (1980). *EEOC guidelines on discrimination because of sex.* 29 CFR Chapter XIV, Part 1604. Title VII, Pub. L. 88-352, 78 Stat. 253 (42 U. S. C. 2000e et seq).

Freire, P. (1972). *Pedagogy of the oppressed.* New York: Herder and Herder.

Hornsby, E. E. (1996). *Sexual harassment of women adult educators by their students.* Unpublished doctoral dissertation, The Ohio State University, Columbus.

Mezirow, J. (1991). *Transformative dimensions of adult learning.* San Francisco: Jossey-Bass.

Shullman, S. L. (Speaker). (1991, December 7). *Sexual harassment conference: Introduction/welcome, & psychological impact.* [Video # 1 of 5] (Available from The Ohio State University Office of Continuing Education, 225 Mount Hall, 1050 Carmack Road, Columbus, Ohio 43210)

Vella, J. (1994). *Learning to listen, learning to teach: The power of dialogue in educating adults.* San Francisco: Jossey-Bass.

Eunice Ellen Hornsby, Assistant Director - Organization and Human Resource Development, The Ohio State University, 150 Pressey Hall, 1070 Carmack Road, Columbus, Ohio 43210-1002, hornsby.1@osu.edu

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education, Michigan State University, October 15 - 17, 1997

TYPES OF SEXUAL HARASSMENT PERPETRATED AGAINST WOMEN ADULT EDUCATORS BY THEIR STUDENTS

by Eunice Ellen Hornsby, Ph.D.

ABSTRACT

This paper will report the range and contexts of the sexual harassment experienced by study participants. Key findings include: (a) harassers do not require organizational power over their victims; (b) adult students can and do sexually harass their teachers; (c) types of harassment experienced include gender harassment, unwanted sexual attention, and unwanted non-sexual attention; (d) harassment occurs in public settings, including the classroom, in view of other students and teachers, and in private settings away from the classroom; (e) the sexual harassment experiences of women adult educators mirror the harassment of women in workplace and other education settings; and (f) although not the focus of this study, eight of the eleven participants reported that they had been sexually harassed by fellow teachers, supervisors, or other staff in their adult education program settings.

INTRODUCTION AND PURPOSE

This paper will identify the types of sexual harassment that were perpetrated against eleven women adult educators by their adult students. Although much research has been conducted in workplaces and in secondary and higher education, no information is available about the incidence and impact of sexual harassment in adult education settings.

The purpose of this dissertation research, completed in June of 1996, was to examine the experience of eleven women adult educators who were sexually harassed by their adult students. The specific research question, explored from the adult educator's perspective, was: "what is the experience of the adult educator who is sexually harassed by her students?" The sexual harassment occurred in a variety of contexts including public and private colleges and universities, a community college, a welfare-mandated education program, two corrections facilities, an adult basic and literacy education (ABLE) program housed in a manufacturing facility, a library, and corporate and public sector training settings.

This study is relevant to adult educators for a number of reasons. First, it acknowledges that a previously unexplored phenomenon exists: adult students can and do sexually harass their teachers. Second, this behavior can have a "chilling" effect on the teacher-learner relationship and resulting teaching-learning exchange. It effectively shuts out the teacher-victim and potentially impairs her ability to engage in and facilitate the teaching-learning exchange. Third, the experience of sexual harassment by a student (or anyone, for that matter) can pose previously unexplored barriers and consequences for women adult educators. Fourth, there can be significant liability issues associated with failing to prevent or to appropriately respond to sexual harassment, including the harassment of teachers by their students. Finally, the experience of sexual harassment can alienate and isolate the teacher from colleagues, administrators and students. Given the potential for significant negative impact, it is crucial that adult educators fully understand the existence and implications of sexual harassment of educators in adult classrooms.

METHODOLOGY

This qualitative multiple-case study was conducted from October, 1995 through June, 1996. Eleven participants were identified through personal letters announcing the study and network sampling. Participants were interviewed twice over six months, using an approach combining the general interview guide and standardized open-ended interview. In the first interview, a consistent set of topics were explored. Second interview questions were determined by the content of the first interviews. Data analysis techniques included: (a) memoing, (b) coding and categorizing interview transcripts, (c) member checks, and (d) peer debriefing. Inductive analysis and the constant comparative method yielded grounded theory in the form of key findings.

SEXUAL HARASSMENT DEFINED

For the purposes of this study, the definition of "sexual harassment" was drawn from Equal Employment Opportunity Commission (EEOC) guidelines, which have historically served to define the concept. Sexual harassment is unwelcome or unwanted sexual behavior under two circumstances. "*Quid pro quo*" harassment refers to those incidents when an individual's employment or academic benefits are contingent upon submission to or participation in unwelcome sexual behavior. Given the teacher-student relationship, it is not possible for students to engage in quid pro quo harassment of their teachers. "*Hostile environment*" sexual harassment refers to those situations when unwelcome or unwanted sexual behavior interferes with the individual's ability to fully engage in the work or academic environment.

Sexual harassment is a form of sex discrimination, which is a violation of Title XII of the 1964 Civil Rights Act. Following is the EEOC definition of hostile environment sexual harassment:

> Harassment on the basis of sex is a violation of Sec. 703 of Title VII. Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitute sexual harassment when ... *such conduct has the purpose or effect of unreasonably interfering with an individual's work performance or creating an intimidating, hostile, or offensive working environment.* (EEOC, 1980)

In most cases, "hostile environment" sexual harassment requires a pattern of behavior to rise to the legal standard of sexual harassment. For the purposes of this study, the researcher broadened the concept of "hostile environment" to include any instance of unwelcome or unwanted sexual behavior, regardless of the number or egregiousness of the behaviors that occurred. After an initial interaction, and based on the participant's experiences, the researcher made a determination as to whether the individual's experience fell under the umbrella of "sexual harassment," and thus was appropriate to include in the study.

TYPES OF HARASSMENT EXPERIENCED BY PARTICIPANTS

Interviewing the eleven women participants was eye-opening. Each was committed to participate and expressed how important it was to have their stories told. Their interest was to ensure that other adult educators be prepared for the possibilities that such behaviors might occur, to provide comfort to others who are harassed, and to prevent the feeling of "being the only one," which often occurs in such situations.

The participants' experiences spanned a range of behaviors, including: leers, unwelcome personal gifts (jewelry, flowers, candy), shoulder massages, sexual and mysogynistic essays and journal

entries, assaults (being grabbed and pressed up against the harasser's body, attempted hugs and kisses), and being threatened and stalked for years by a student.

Gelfand, Fitzgerald, & Drasgow (1995) identified three types of sexual harassment: (a) gender harassment, (b) unwanted sexual attention, and (c) sexual coercion. Gender harassment includes behaviors that have as their aim to insult or degrade, rather than win sexual favors. Unwanted sexual attention includes the full range of behaviors that are unwelcome and sexual. Sexual coercion is "quid pro quo" harassment. The participants in this study experienced: (a) gender harassment, (b) unwanted sexual attention, and (c) unwanted non-sexual attention, examples of which follow. Unwelcome non-sexual attention can contribute to "hostile environment" sexual harassment when it is combined with unwelcome *sexual* behavior (EEOC, 1980). Given the teacher-student relationship, it is not possible for students to engage in sexual coercion, or "quid pro quo" against their teachers.

In addition to the behavior itself, it is important to note the context in which the behavior occurred. Did it occur in private, where others could not observe nor come to the individual's aid? Did it occur in public, in front of other students, the class, or others? The context in which the harassment occurred will certainly have an effect on the impact of the harassment on the victim. See *Table 1* for a summary of the types and contexts of sexually harassing behaviors experienced by the eleven study participants.

Following are a few examples, in the words of the participants, of each of the three types of harassment. It is important to note that these are merely a small fraction of the incidents that were reported in this study. Each participant experienced at least two, and often many more, sexual harassment incidents. Pseudonyms are used in all cases.

Gender Harassment

While teaching a week-long technical course, Rachel, who was many months pregnant, would remove her shoes because her feet would swell. Some male students took her shoes and put them in the cafeteria, telling others:

> Hey listen, if you really want to get Rachel, go get her shoes. Run them down to the cafeteria and make her walk to get them and walk behind her and say "that's what I like - a woman barefoot and pregnant," with all these people in the hall. (11/14/95, 746-750)

Rachel would walk down the hall with an entire group of men walking behind her making "cat calls" the whole way as she went to get her shoes.

Unwanted Sexual Attention

The vast majority of incidents reported by participants fall into the category of unwanted sexual attention, as you will note in *Table 1*. Every participant reported experiences of this type. Joanne described an incident which occurred in front of her public sector training class, during a certification exam:

> ...the third student approached with a grocery sack, knelt, and said, 'Teacher, teacher, I brought you something to keep you entertained while I was taking the test.' The student "whipped out" a huge vibrator in the shape of a penis, set it on her desk, and turned it on. Joanne responded, "Nothing is going to keep me entertained while you are taking the exam. So you want to put this back in your bag and take it home with you. Keep it out of my face." (11/6/95, 437-459)

Harassment Type	Context	Harassing Behavior
Gender Harassment	Public	Familiar terms: babe, honey
	Public	Intentional humiliation: "farting" in face
	Public	Practical joke: "barefoot and pregnant"
Unwanted Sexual Attention	Private	Sexual or suggestive body posture
	Public	Leering, elevator eyes
	Public, private	Unwelcome interaction: hanging around, refusing to leave, being followed, being called names
	Public, private	Verbal and written requests: phone number, dates, if single, drinks, sex, relationship
	Public, private	Sexual comments: breast size, appearance of eyes, dress/clothes, intentions to "have her," declarations of love
	Public, private	Sexual jokes and innuendoes
	Public	Sexual rumors spread about the teacher
	Public, private	Sexualizing or romanticizing of class assignments: journals, papers, love poems
	Public, private	Gifts with sexual or romantic overtones: candy, jewelry, flowers, cards, paying for lunch
	Private	Sexual writings: essays, letters, love poems, notes, cards
	Public	Sexual or sexualized objects: vibrator, sticky buns, screw
	Public	Unwelcome physical contact: sitting too close, invading personal space, rubbing, placing arm around her, shoulder massages, hugs, kisses
Unwanted Non-Sexual Attention	Private	Unwelcome attention: nominated for a position, picture left on car
	Public	False reports: civil charge filed, criminal behavior reported
	Public, private	Stalking: watched and called at work, followed on dates and other personal business, telephone harassment, showed up at her home
	Public	Assault of husband
	Private	Death threat

Table 1: Types and contexts of sexual harassment experienced by study participants (Hornsby, 1996, p. 180).

Joanne shared another incident involving students, and spoke of unwelcome sexual behavior by her colleagues: "I have a co-worker. He has a coffee mug of a woman's breast. It's pink, has a nipple and he drinks coffee from this" (11/6/95, 595-644).

Bonita described her experience with ever-escalating sexual details in journal assignments:

> And the graphic details - every entry just got more detailed about what he did to the woman and what she did to him. ...For example we were in the chapter on tone so he's talking about the tones in their voices while they were making love and describing that in

detail. ...And it felt like to me very chillingly at the end that this woman was supposed to be me. (12/11/95, 328-347)

Margaret described a student who gained entrance to her office and left a poem, "...obviously a love poem. It was expressing some affection towards me and I was a little unnerved by that" (1/22/96, 69-75). This student went on to give her small gifts and bring flowers by her house.

Marian, a librarian, helped a library patron find a book. She describes what occurred when she handed it to him:

> He grabs me and like hugs me to him, to the side. Just really, really tight and talking about and going on again about how much money he was going to have and we should get together and go out to dinner, whatever. ...I didn't know what to do. It kind of hurt and I don't know if that was because I was pulling back or he really was getting tight. And I even forget what I said about that and I just got away from it and kind of walked downstairs kind of dazed. (1/12/96, 142-159)

Teaching in an ABLE program in a manufacturing facility, Marsha was demonstrating to students that the "spell check" function in computer software could help them with their spelling, when a student began to rub her shoulders:

> He came up and started rubbing my shoulders and you kind of tense up and I said, "You don't have to do that. That's okay." He's like, "No, I don't mind, I don't mind." I said, "No. That's really okay. My shoulders are fine. I feel all right." He just kind of pushed my shoulders forward and said, "You don't have to be nasty about it." I said, "I wasn't being nasty." (10/23/95, 41-48)

Unwanted Non-Sexual Attention

While teaching in a corrections facility, Loretta was uncomfortable with a student's body posture, "He was invading my personal space more than I generally like anyone to, but certainly under those circumstances he was crossing the line" (1/25/96, 231-237). When she no longer allowed the student in class given her concerns about her personal safety, the student went on to falsely charge her of supplying him with drugs.

One student followed Philomena, assaulted her husband, and called multiple times in the middle of the night, among many other behaviors. While working late one night, "She called me in the office and she said, 'What do you think you're doing? You're not at home.' I said 'I'm working here.' She said, 'I'll be standing out there waiting for you' " (12/11/95, 618-622).

IMPLICATIONS OF THE STUDY

The importance of acknowledging that sexual harassment of adult education teachers by their students occurs cannot be overstated. Each of the women in this study felt alone and unprepared for the experience. Educating ourselves about the phenomenon is the first step in prevention. Given that we now know that women adult educators experience such behaviors, professional practice programs and professional organizations must begin a dialogue about the issues, with the purpose of eliminating the behaviors and until this happens, supporting and advocating for targets of sexual harassment. Additionally, the study participants felt that by knowing that the possibility of sexual harassment by students exists, adult educators might (a) take steps to reduce their risk; (b) plan in advance how they might respond; and (c) engage in training, education, and policy development designed to prevent such harassment.

Research about the incidence and impact of sexual harassment in adult education should examine the experiences of both students and teachers as perpetrators and victims of sexual harassment. Another study proposed by this author to examine the experience of adult students harassed by teachers was not conducted due to the reluctance of numerous adult education agencies to allow such a "risky" study. The desire of these organizations to avoid knowing about the existence of sexual harassment does not negate its existence.

Adult education agencies need to prepare to prevent and constructively address incidents of sexual harassment when they occur. To refrain from doing so ignores the negative consequences of harassment and invites significant institutional, and in some cases personal, liability.

Finally although not the focus of the study, it is important to note that eight of the eleven participants voluntarily reported that they had been sexually harassed by fellow teachers, supervisors, or other staff in their adult education program settings.

REFERENCES

Equal Employment Opportunity Commission (EEOC). (1980). *EEOC guidelines on discrimination because of sex*. 29 CFR Chapter XIV, Part 1604. Title VII, Pub. L. 88-352, 78 Stat. 253 (42 U. S. C. 2000e et seq).

Gelfand, M. J., Fitzgerald, L. F., Drasgow, F. (1995). The structure of sexual harassment: A confirmatory analysis across cultures and settings. *Journal of Vocational Behavior, 47*, 164-177.

Hornsby, E. E. (1996). *Sexual harassment of women adult educators by their students*. Unpublished doctoral dissertation, The Ohio State University, Columbus.

Eunice Ellen Hornsby, Assistant Director - Organization and Human Resource Development, The Ohio State University, 150 Pressey Hall, 1070 Carmack Road, Columbus, Ohio 43210-1002, hornsby.1@osu.edu

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education, Michigan State University, October 15 - 17, 1997

TRAINEES' PERCEPTIONS OF FORMAL TRAINING AND INFORMAL LEARNING

Susan Klingel-Dowd

Abstract

The purpose of this study was to identify formal training and informal learning experiences that were judged as valuable as learners began the on-the-job application of their formal training and/or informal learning activities. The findings suggested that the majority of workplace skills and information were learned and applied through informal learning. Formal training was used to initiate, maintain, or validate the informal learning.

Introduction

Many U.S. corporations are investing in the education and training of their personnel as organizations cope with rapid and massive changes in an increasingly global and competitive market-place. In order for corporations to implement and maintain the changes necessary for their individual situations, employees need to learn and utilize new and/or different content information and skill(s). Obtaining the information and skill(s) may be done through formal training courses or by means of informal learning situations (personal, individual experiences). The purpose of this study was to determine what formal training and informal learning characteristics and experiences were judged valuable as participants began and continued to utilize the training program content. Knowledge of these experiences and training characteristics is essential for practitioners and educators as they begin to define how learners can most fully master and apply content information and skills in the organizational context.

Importance of Interaction in the workplace.

Active involvement is central to several of the new management approaches which encourage workers to assume responsibility for many of their everyday work decisions ranging from quality control to production scheduling (Henkoff, 1993). Employee involvement is also important in the selection, learning and utilization of work related information and skills. While some training programs are required, most are offered to employees on an open enrollment basis, allowing employees to select the content that will best serve their employment need(s). While employee involvement and personal responsibility has increased, training seminar planning, implementation, and evaluation appears to have remained more traditional. Watkins (1991) indicates that training models for business and industry often focus on, " . . . what [the trainer] does to employees while learning involves employees as active participants in expanding their own skills" (p. 429).

Training Needs and Desired End User Result.

According to a 1990 survey of Fortune 300, Fortune Service 100, and Fortune International 100 companies (Vicere & Freeman), the five most prevalent topics in executive training programs are: 1) leadership motivation, and communication, 2) general management, 3) human resource management, 4) organizational change and development, and 5) business strategy development, with the leading write-in topic being ethics. Topic needs, of course, vary depending upon the job classifications. For example, Delaina Boyd, Director of the Center for Organizational Resources at Ball State University, indicates that middle management level training requests include basic skills training (such as computer, software, communication and management) while manufacturing employees receive basic skills training relating to the specific equipment the employee is operating (personal interview, December, 1995). Regardless of the type of training, " . . . there tends to be a general agreement on the need to ensure that any new ideas, skills, knowledge or attitudes which are presented to trainees in training courses are actually transferred back into their work situation" (Huczynski, 1989, p. 162).

Program Planning for Business and Industry.

The traditional or linear planning model has its theoretical foundations linked to Tyler's Basic Principles of Curriculum and Instruction (Pennington & Green, 1976; Sork & Buskey, 1986), a work that was designed for use in primary and secondary education. "This rational model assumes a [linear] planning process that entails a certain sequence of steps, all of which are interrelated and interdependent" (Pennington & Green, 1976, p. 14). The " . . . basic elements of planning as found in the literature" (Sork & Caffarella ,1991, p. 234) is made up of six-steps, each of which involves more than one element or set of determinations. "The six-steps are 1) analyze planning context and client system, 2) assess needs, 3) develop program objectives, 4) formulate instructional plan, 5) formulate administrative plan, and 6) design a program evaluation" (p. 234). However, a more dynamic, flexible planning model is found in systems.

Planning as a System

The systems concept includes many of the same informational and developmental areas described in the traditional model. The systems model, however, places the program planner in the position of making judgments about competing alternatives in a contextual setting. One of the earliest models was a two-part system developed by Houle (1972). A later model, the systems approach model (SAM) " . . . consists of five components that [are] dynamically interrelated yet independent" (Murk & Wells, 1988, p. 45). The five are needs assessment, instructional planning and development, administration and budget development, implementation, and evaluation procedures. The model permits planners to begin the process at the stage most appropriate for their training proposes and also allows them to " . . . work on two or three components simultaneously, giving them leeway with such factors as time constraints, limited finances, or lengthy committee assignments" (Murk & Wells, 1988, p. 45-46). While formal training is preplanned and implemented in a relatively precise manner, informal learning is often spontaneously generated by the learners.

Informal Learning

As early as 1984, Carnevale described informal training as " . . . supervision, observation of fellow workers, learning from one's mistakes, reading, self-study, and other unstructured ways of acquiring work skills in the course of doing one's job" (Watkins, 1991, p. 427). This learning model places the focus on learning rather than on training. Nadler (1984) and Marsick (1987), indicate that training places the emphasis on what the trainer does to the training participants, while learning involves active trainee participation in their own pre- and post-training skills development.

The informal learning model, according to a report from the Work in America Institute (1985), was built around four concepts. The first indicates that the connection between job learning and performance disappears when learning is viewed as a daily part of every job. Second, employees must learn the skills of department peers and comprehend the relationship between their department and the goals and operation of the entire organization. Third, dynamic interaction among employees, teams, trainers, and managers is encouraged throughout the organization. Fourth, employees are required to learn from co-workers in addition to sharing their job knowledge with them.

Research Design and Methodology

The purpose of the study was to identify formal training and informal learning experiences that were judged as valuable as learners began and continued to use information or develop a skill. An appropriate methodology for the broad, open-ended questions being posed by this researcher was a qualitative approach. Qualitative research methodology is generally an inductive method which provides the opportunity to study the individual and contextual aspects of a situation. The present study took place in the broad educational setting of corporate training, that included respondents from both middle management and from the United Auto Workers, in an attempt to identify and describe characteristics and experiences that were central for content utilization.

Data Collection

Interviews are one of several techniques used in qualitative research (Bogdan & Biklen, 1982; Merriam & Simpson, 1984; Patton, 1990). Interviews, according to Patton, can be of use to determine six different kinds of information or questions: experience or behavior questions, opinion or belief questions, feeling questions, knowledge questions, sensory questions, and demographic or background questions. Several of these types of information must be obtained in order to understand what experiences and training program characteristics adult learners utilize in the application of information that they receive during training. Therefore, interviews were well suited to determine the formal and informal training experiences of the respondents.

Bogdan and Biklen (1982) characterize an interview as " . . . a purposeful conversation, usually between two people . . . that is directed by one in order to get information" (p. 135). An interview question guide was developed to ascertain perceptions of training experiences. Questions were divided into two sections: those dealing with formal training programs, and those dealing with informal learning. After pilot testing concluded, the questions were refined and administered in interview settings. A sample of 15 respondents was selected from participants who were willing to participate, and who had been identified by self-reporting, and by their immediate supervisors as successful in implementing expected competencies from previous formal and informal training. Employees from three separate organizations were interviewed in order to achieve what Patton (1990) called maximum variation sampling. Patton indicated that:

> For small samples a great deal of heterogeneity can be a problem because individual cases [were] so different from each other. The maximum variation sampling strategy turn[ed] that apparent weakness into a strength by applying the following logic: Any common patterns that emerged from great variation [were] of particular interest and value in capturing the core experiences. (p. 172)

This sample of 15 included variety among job description or profession, and employer diversity. The respondent pool was composed of nine males and six females. All of the males and five of the females were Caucasian, one female was African-American. The age range for the respondents was 25 to 59. Job variations included administrative assistants, corporate supervisors, factory supervisors, factory floor workers, computer design engineer, and a computer programmer. The companies and organizations differed in their size, purpose and product. Six of the respondents were employed by a large automobile manufacturer and were members of two separate United Auto Workers' Unions. Three were support staff of a mid-sized, mid-western university. The remaining respondents were employed at a regional office of a large national student lending guarantor. Confidence and confidentiality levels for this study were increased because of sampling across several organizations. All interviews for this study were electronically audio tape recorded to ensure accurate data collection (Merriam and Simpson, 1989). The interviews were transcribed verbatim and reviewed item-by-item and line-by-line for emerging themes, trends and important concepts. After completing the data collection phase, data analysis included coding the data and constructing categories.

Findings

Numerous ideas were examined in the data analysis that led to the identification of 19 main concepts and trends (see Table 1). These concepts and trends were grouped into 12 subcategories of these four master categories: 1) instructional responsibility, 2) utilization 3) the evaluation process and 4) learner responsibility. These master categories and subcategories revisit, from the perspective of the trainee, many of the components discussed in the planning of training.

Employee Utilization of Training & Informal Learning

Informal learning and formal training served different purposes, but were both used by the respondents. Training allowed the participants to initiate, validate or supplement a perceived job-related learning objective. On the other hand, informal on-the-job learning was used privately or with peers to internalize and apply the information. Because of the continued participant effort,

informal learning was time consuming and required personal motivation and commitment. The training seminar selection process was similar in all three employing organizations. Each organizations provided a listing of training courses that would be offered during a specific period of time. From this listing, employees voluntarily, with supervisory approval, selected training program(s) that they felt would meet their job related learning needs. Not one respondent reported ever having been given any form of a needs assessment.

Table 1.
Emergent Subcategories and Master Categories

CONCEPTS & TRENDS	SUBCATEGORIES	MASTER CATEGORIES
Too Hot or Cold Trust Qualifications Knowledgeable Hand-Outs & Notes Group Activities Discussion	Environment Content Expertise Documentation Instruction Training Organization	Instructional Responsibility
Practice Experience New Habits/Skills	During & Post Training	Utilization of Content
Questions Reinforcement Follow-Up Timing of Questions	Needs Assessment Immediate Evaluation No Reinforcement Recommendations	Evaluation Procedures
Learning Reading Observation Asking Questions Actions	Independent Learning Personal Motivation Time to Learn	Learner Responsibility

Formal training

Respondent comments dealing with formal training were grouped into three of the four master categories, instructional responsibility, utilization of content, and the evaluation procedures. Concerning instructional responsibility and utilization of content, the respondents indicated that the training environment should be comfortable, quiet and away from the usual work area. Several participants indicated that it was the responsibility of the instructors to put everyone at ease and to create learning environments where the participants were free to take risks as they were learning. The foundation of this environment was a trusting relationship between the trainer and the participants and among the participants themselves.

When organizing and instructing the seminar the trainer should identify course objectives at the beginning of the class. To achieve the objectives a variety of instructional methods should be used. The utilization of the actual work setting experience or some forms of hands-on learning combined with moderate use of lecture were encouraged for all types of content learning including communication skills. In addition, open discussion with free interaction with the participants was considered important by the majority of participants. Role playing and total lecture were the least appreciated instructional methods. Participants also responded more favorably if the instructor demonstrated that s/he had some form of personal experience in dealing with the content area. In addition to content expertise, the trainer must skillfully relate the information to the participants. The ability to explain must be combined with application. .

Immediate and continued personal utilization of the content, combined with quality documentation, handouts or personal notes from the course were frequently mentioned as being vital for the continued use of the content. The quality of the handouts often determined how long a trainee would persist at using the content information. Post training reinforcement was rarely built into a training program. Therefore, if reinforcement or continued utilization did occur, the participants had to develop their own long term methods. In addition to continued reinforcement, the evaluation process was another area that the participants felt needed to be improved.

A similar evaluation procedure, (the third master category) was described as be used by all three employing organizations. The evaluation was a multi-purpose attempt to determine how the instructors could improve the course; and if the participants would use information. To determine this information, an evaluation form was given to the participants immediately following the training. The majority of the respondents indicated that their immediate evaluation was generally written quickly with little thought, and often based on emotion. The respondents recommend the utilization of a follow-up survey after the participants had used the information in a work setting. In addition, it was recommend that some form of evaluation be used that would determined the quality and degree of post training application.

Generally, following the training seminar learning and application of the content became solely the responsibility of the trainee. The informal learning process took two forms, the first was as a follow-up for formal training. The second was direct and continuous learning from supervisors and peers. Both methods required personal motivation and time for continuous learning elements which formed master category four.

Informal Learning

The personal utilization of training seminar information needed to be as immediate as possible. The longer the respondents delayed an attempt to use the information or develop the skill on their own, the less likely they were of achieving successful utilization. Respondents created unique methods of reminding themselves of the content to be used/learned. Several made note cards containing specific information and posted the cards around their work station. Others reviewed the training notes weekly until the information/skill became a natural part of their work activity. Time was also an important element for continued learning. Training often formed the bases of the learning, but time, networking, and personal experience continued to developed the knowledge and skill base over an extended period.

In addition to combining informal learning with training, the respondents discussed the importance of learning without a formal training seminar. This method of informal learning was described by Watkins (1991) as "supervision, observation of fellow workers, learning from one's mistakes, reading, self-study, and other unstructured ways of acquiring work skills in the course of doing one's job" (p. 427). For example, in some departments, the supervisor was responsible for new employee training. This arrangement, according to several respondents, should be utilized more fully. The daily one-on-one contact, for them, provided a more complete learning experience.

Learning from peers was another frequently mentioned method of learning. Peer learning allowed the respondents more freedom to ask questions and to try new methods in a relatively risk free environment. Whether informal learning was combined with training or used alone, statements of these respondent upheld the contention of Watkins (1991) who indicated that "if adult educators are to influence learners in the workplace, they will need to develop a technology for enabling learners to use job experience more effectively for learning" (429).

Implications

Training directors and trainers must become more aware of the pervasiveness of informal learning and become competent in planing formal training with the understanding that the actual learning and application of the information or skill may occur during periods of informal learning. Specific areas of training where change might to be considered include the following:

1. Every training model published during the last three decades included some form of needs assessment (Sork and Buskey, 1986). Yet, not one respondent had been given a need assessment prior to the development of the training.
2. Creative, interactive learning which includes authentic on-the-job experiences and/or activities should be used whenever possible.
3. The training plan should include post training activities that encourage informal learning?
4. Some form of interactive post evaluation would enable participants to determine how the training could be improved after having applied the information.

Formal training and informal learning must work together to function as a positive experience that is capable of initiating and maintaining lifelong learning at a personal and corporate level.

References

Bogdan, R. C., & Biklen, S. K. (1982). Qualitative research for education: An introduction to theory and methods. Boston: Allyn and Bacon, Inc.

Henkoff, R. (1993, March 22). Companies that train best. Fortune, pp. 62-75.

Houle, C. O. (1972). The design of education. San Francisco, CA: Jossey-Bass.

Huczynski, A. (July, 1989). Training designs for organisational change. Management Decision: Quarterly review of Management Technology, 27(4), 162-167.

Marsick, V. J. (1987). New paradigms for learning in the workplace. In V. Marsick (Ed.) Learning in the Workplace. London: Croom-Helm.

Merriam, S. B., & Simpson, E. L. (1989). A guide to research for educators and trainers of adults. Malabar, FL: Robert E. Krieger Publishing.

Murk, P. J. & Wells, J. H. (1988, October). A practical guide to program planning. Training and Development Journal, 42(10), 45-47.

Nadler, L. (1984). Human resource development. In L. Nadler (Ed.) The handbook of human resource development. New York: Wiley.

Patton, M. Q. (1990). Qualitative evaluation and research methods. Newbury Park, CA: Sage.

Pennington, F., & Green, J. (1976). Comparative analysis of program development processes in six professions. Adult Education, 27(1), 13-23.

Sork, R. J., & Buskey, J. H. (Winter, 1986). A descriptive and valuative analysis of program planning literature. Adult Education Quarterly, 36(2), 86-89.

Sork, R. J. & Caffarella, R. S. (1991). Planning programs for adults. In S. B. Merriam & P. M. Cunningham (Eds.), Handbook of adult and continuing education (pp. 233-245). San Francisco, CA: Jossey-Bass.

Vicere, A. A., & Freeman, V. T. (1990). Executive education in major corporations: An international survey. Journal of Management Development, 9(VI), 5-16.

Watkins, K. E., (1991). Business and Industry. In S. B. Merriam & P. M. Cunningham (Eds.), Handbook of adult and continuing education (pp. 422-435). San Francisco, CA: Jossey-Bass.

Work in America Institute. (1985). Training for new technology. Part 2: Toward Continuous Learning. Scarsdale, N.Y: Work in America Institute.

Susan Klingel-Dowd, Dept. of Speech Communication, Ball State University. S0Klingel@BSUVC.BSU.EDU.

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing, & Community Education, Michigan State University - October, 1997

THE PRINCESS AND THE PEA: THE PROFESSIONAL PRACTICAL KNOWLEDGE OF FEMALE EDUCATIONAL LEADERS

Ruth Schmidle Lavin

ABSTRACT

This case-study research explored the workplace experiences of three adult educators to investigate their development and use of practical knowledge. Findings indicated that each Leader's practical knowledge was structurally composed of three dimensions which had been developed into a coherent system, integrated in such a way as to generate consistent professional practice. Implications are directed toward the redesign of leadership training programs and continuing professional education.

BACKGROUND AND IMPORTANCE OF THE PROBLEM

"We have seen the leaders and they are us."

-Ellen E. Chaffe, presidential address delivered to the Association for the Study of Higher Education, November 3, 1989

During the past three decades, the emerging notion of shared-power has challenged traditional assumptions about the meaning of leadership, organizational design, and the gender stereotyping of leaders. The fundamental shift away from a conceptualization of power as domination and control over others toward power as a resource to be shared *with* others has been demonstrated in practice through the development of continuing education programs designed to provide leadership training for enhancement of the career mobility and promotability of those females seeking to share the traditionally male-held power and responsibility in educational organizations. Since the mid-1980's, these formal programs, have been supported through federal, state, and local initiatives. Designed variously as workshops, conferences, and residential study, they have provided workshops and lectures about management, legal issues, fiscal responsibility, and personal power, offering unique opportunities for the development of networks and selected skills and behaviors. In their design, most programs have represented the traditional formal instructional design and technical paradigmatic assumptions criticized by Schön (1987) as fallacies foundational to "the crisis of confidence in professional knowledge" (p. 3). Their content and process have failed to reflect the reality that <u>most</u> professional learning occurs informally in the workplace (Watkins & Marsick, 1993) where practical knowledge develops in the "swamp" of an unstable, conflict-ridden environment where ambiguity and competing value systems create the challenge of subjective decision-making (Cervaro, 1989). This recognition of the context of everyday practice as a crucible for professional development has prompted studies by groups such as the National Policy Board for Educational Administration (1989), resulting in demands for reform and the redesign of professional development processes for educational administrators. This recognition has been the impetus for Cervaro's (1992) call for a new model of continuing professional education---one more reflective of the reality of professional learning. Such entreaties suggest that perhaps the inadequacy of women's leadership programs has resulted only in part from their information-transmission design, which, in many ways, is wholly justified as a means

of presenting maps of the foreign territory of institutional organizational positions which carry policy and decision-making power. The failure of these, as well as other professional continuing education programs, to begin with the learner's experience (Knowles, 1984) and provide mechanisms for enhancing learning from ensuing experiences, may proceed only in part from critically or uncritically examined program design decisions. Rather, it may be a function of the absence of available models and theory about practical knowledge and workplace/experience-based learning sufficient to inform more appropriate planning.

PURPOSE OF THIS STUDY

This study sought to contribute to the development of such theory about practical knowledge, i.e. that knowledge gained from experience in practice. The research questions emerged from an exploration of four potentially rich streams of theoretical inquiry: the nature of professional knowledge, practical knowledge, professional experience, and experience-based learning. The confluence of these areas of literature demonstrated the connectedness of the nature of professional knowledge and practical knowledge or expertise, and directly reinforced the importance of Cervaro's (1992) recommendation that research supporting the development of a new model of continuing professional education be focused on both "the development of practical knowledge" and "the processes by which professionals use their practical knowledge in their practice contexts" (p. 98).

RESEARCH QUESTIONS

This study set about illuminating the very nature of practical knowledge by investigating how female educational leaders had developed that knowledge through their professional experiences and how they used it in practice. The study specifically sought to identify the representation of that knowledge through the conceptual framework of the structural components of practical knowledge: Images, Rules of Practice, and Practical Principles. This framework, developed by Elbaz (1981), and further developed in its Image dimension by Clandinin (1983), was operationalized in this study according to the following definitions. Rule is a declaration of what to do or how to do it in a practice situation. Principle is a broader statement which embodies the practitioner's purpose in a deliberate and reflective way. Image is a meta-level organizer, a metaphoric statement guiding the intuitive realization of purpose.

METHOD

Continuously from 1985 to 1997, a state-wide sex-equity program has been offered as a collaborative effort between the Department of Education and the University of Nebraska-Lincoln. Supported in part with federal vocational funding, this program has invited secondary schools, post-secondary institutions, and community-based organizations to identify talented female educators whom the institution would support for assignment into leadership positions. Each year a cohort of approximately 25 women has been selected to participate in the program. This qualitative study (completed in the spring of 1997) investigated three purposefully-selected female educators who currently hold leadership positions and who had been participants in the program during one year between 1986 and 1990.

The phenomenological approach (van Manen, 1990) utilized a case-study design guided by Yin's (1989) process model. The series of in-depth structured and semi-structured interviews included a critical incident interview in the form of a Behavioral Event Interview (Finch, Gregson, & Faulkner, 1991, a narrative life-history, and an administered descriptive questionnaire interview designed to gather demographic data along with career-related factors and behaviors. Verbatim audio-taped transcriptions were hand-coded. Each Leader was treated as a separate case, and cross-case analyses were supported by Yin's pattern-matching logic to strengthen internal validity. Throughout data analysis, *all* of the data sources were reviewed repeatedly in a series of three iterations (Huberman & Miles, 1994), a process which developed the findings in consistently more illuminated ways, creating a circle of understanding. Maxwell's (1996) analytical strategies of categorizing, contextualizing, and memoing were employed; and, while all of those strategies provided powerful processes, the visual memoing technique of concept-mapping emerged as the most provocative tool.

During the first iteration, the context of the study was established by the development of individual narrative profiles, followed by a graphic pattern demonstration of cross-case demographic and career-related findings. This context-creation provided the biographical backgrounds for the subsequent event accounts, and provided a strong sense of the similarities and differences among the participating Leaders. But more importantly, it functioned to provide protection for the embeddedness of practical knowledge as the focus of the inquiry (Yin, 1989). The second iteration focused upon the three Leaders' individual narrative accounts of critical professional incidents which were analyzed for evidence of their inherent structure of practical knowledge. For each Leader, a narrative report was developed, followed by a graphic summary analysis demonstrating each of her three structural areas of practical knowledge, organized along a thought-action continuum. Then, in the third iteration, those analyses were combined into a nine-cell matrix, facilitating a cross-case analysis of the findings across the structural areas of Rule, Principle, and Image. It was this process which allowed both the detection of internally consistent patterns within each cell, and the demonstration of replicated patterns of consistency sufficient to generate a theoretical model of the Leaders' practical knowledge. While triangulation and member-checks were used to support internal validity, external validity was assured through analytic generalization (Yin, 1989) and the use of rich, textured descriptions (Merriam, 1991). Although Yin's requirement of rival theory analysis was deemed inappropriate due to the study's adoption of the practical as a paradigmatic perspective, the spirit of rival theory as a functional means of critique was addressed through discussion of the researcher's consistent consideration of alternate epistemological lenses.

FINDINGS AND CONCLUSIONS

The Leaders who participated in this study were three Caucasian women in their 40's, all holding masters or doctoral degrees. Since participating in the leadership program, all had progressed into positions with greater breadth of responsibility and influence. Alison was a university professor whose stories focused around her decision-making in choosing to relinquish a highly-placed administrative position at a four-year college, and her

perceptions about the tenure process as a watershed in her own professional development. Betty was a researcher and curriculum development specialist with a university-based unit providing state-wide staff-development for practitioners involved in legal and case-management services to families and children. Her practical knowledge was expressed through stories of her professional socialization in her first position as she sheparded a community agency integration project. Carol had a civil-rights position as a director with the state educational oversight agency and had responsibility for compliance in numerous federally-funded education and training programs for women. She told stories about developing a personal understanding of marginalization. The cross-case contextual findings indicated strong similarity in the descriptive patterns of the environmental factors perceived as affecting the womens' assumption of leadership roles, and indicated that all three women employed similar strategies to strengthen their career potential, including further formal and informal education, task-force service, and the development of networks and mentor relationships. All indicated strong positive perceptions of their own ability to succeed professionally, i.e., to use their practical knowledge to make recognizably valuable contributions to individual adult learners, to their organizations, and society as a whole.

Although the life histories and work experiences of the Leaders were distinctly unique, all three expressed their practical knowledge in terms of the dimensions of its structure: (1) Images which served as stable meta-organizers for their knowledge, (2) Principles which expressed a coherent sense of purpose, and (3) Rules which guided the actualization of their purpose. It was concluded that, through their experience-based learning processes, these leaders had developed systems of practical knowledge which were integrated in such a way as to enable them to generate the consistent practice which supported their professional success. Carol's case demonstrates the development of that conclusion. Carol's critical workplace event was reported as a series of events wherein she had experienced the bitter reality of inequitable power and privilege. From these she had determined that, "there's a theme there, having meaning added to things based on how it feels personally, and once I truly understand how it does feel, I can do a much better job within my power context to make sure other people are not making people feel that way." One event involved her participation in a state planning meeting where an unexpected group dynamic evolved. The only female in the group of male administrator- colleagues, she came to realize she had become utterly invisible, unheard, discounted. "I was made to feel powerless in that small frame of time..." She spoke then about her daily work as a "war," explaining how she engaged in representative strategic decision-making during the planning meeting. "I had to decide if this was a battle I would choose to fight" in order "to help other people to come along, to educate them."

Carol's experiences and her reflections upon those experiences express a professional purpose directed toward "getting women prepared and welcomed into the workplace as colleagues and equals." That purpose is held within the cyclical relationship of four Principles: The goal is to win the war for gender equity; Professional women with position power must fight the battles (advocate); A variety of advocates allow the battle to be fought on all fronts; I fight quietly and subtly. Carol actualizes that purpose by means of two Rules. A behavioral Rule guides her action: Pick my fights carefully (battle

strategically), while an existential Rule informs her professional stance: Always be proactive (be vigilant). While Carol's Principles hold her purpose, and her Rules direct the realization of that purpose, she employs a metaphoric image as a meta-organizer for her work. "A pea under the mattress" is her chosen image of the persistent awareness-creating action which represents how she effectively uses her practical knowledge. She has adopted that metaphor from the children's fairy tale in which a queen placed a pea under the mattress of a young woman claiming to be a princess, to test her claim by determining her royal sensitivity to the least discomfort. The princess found that this tiny persistent irritant could not be ignored, would not go away, and could not be masked by piles and piles of featherbeds. Although seemingly insignificant, the pea drew constant attention to itself, disrupting any comfort or rest until it was acknowledged by the princess and removed by the queen. Once the truth was recognized, it could be acted upon. In the fairy tale, the demonstrated royal lineage made the princess a suitable marriage partner for the queen's son, the prince. They lived happily ever after. The pervasiveness of happy endings in fairy tales should be a fact not lost in relation to this image, for the conclusions of such stories present all manner of hope for evil vanquished, goodness and honor rewarded, and justice served. This "pea" image inspires and leads Carol in her work and holds the integrity of her practical knowledge. It is the integration of her practical knowledge into a coherent system which allows Carol to generate the consistent practice which characterizes leadership in adult education.

APPLICATION OF THE FINDINGS TO PRACTICE

Although the importance and relevance of practical knowledge is widely acknowledged, there has been little empirical research to clarify its nature or identify the means of its development in concert with more formal means of learning. The findings of this study uphold Elbaz's (1981) observation that practical knowledge is not fixed, but is something an educator holds and uses actively to shape her work. Demonstrating the structural relationship of the dimensions of practical knowledge, these findings form a theoretical model of practical knowledge which may serve, as vanManen (1990) hopes, not to stand before practice in order to inform it, but rather to enlighten practice. The multiple calls for research to guide reform and the transformation of professional leadership development in education have included the recommendation that such practice be built upon gender-inclusive theory, and that such theory be based in empirical data, specifically the documentation of experiences. The findings of this study contribute to such theory development and extend the notions about experience-based learning processes (Dirkx & Lavin, 1991) to their logical outcomes. Finally, this study contributes to the construction of an emerging model of professional continuing education in adult education, grounded in the notion of practical knowledge as it is developed, held, and used within the socio-political context of the workplace.

REFERENCES

Cervaro, R. M. (1989, April 27-29). A framework for effective practice in adult education. Paper presented at the 30th Annual Adult Education Research Conference, University of Wisconsin-Madison.

Cervaro, R. M. (1992). Professional practice, learning, and continuing education: An integrated perspective. International Journal of Lifelong Education, 11(2), 91-101.

Clandinin, D. J. (1983). A conceptualization of image as a component of teacher personal practical knowledge in primary school teachers' reading and language programs. Unpublished dissertation, University of Toronto.

Dirkx, J. M., & Lavin, R. (1991). Understanding and facilitating experience-based learning in adult education: the FOURthought model. Paper presented at the Tenth Annual Midwest Research-to-Practice Conference, University of Minnesota at St. Paul.

Elbaz, F. (1981). The teacher's "practical knowledge": Report of a case study. Curriculum Inquiry, 11(1), 43-71.

Finch, C. R., Gregson, J. A., & Faulkner, S. L. (1991). Leadership behaviors of successful vocational administrators (MDS-097). Berkeley, CA: National Center for Research in Vocational Education, University of California at Berkeley.

Huberman, A. M., & Miles, M. B. (1994). Data management and analysis methods. In N. K. Denzin & Y. S. Lincoln (Eds.), Handbook of Qualitative Research. Thousand Oaks, CA: Sage.

Knowles, M. (1984). The adult learner: A neglected species. Houston TX: Gulf Publishing.

Maxwell, J. A. (1996). Qualitative research design: An interpretive approach. (Vol. 41). Thousand Oaks, CA: Sage.

Merriam, S. B. (1991). Case study research in education: A qualitative approach. San Francisco: Jossey-Bass.

National Policy Board forEducational Administration. (1989). Improving the preparation of school administrators: An agenda for reform . Charlottesville, VA: University of Virginia.

Schön, D. (1987). Educating the reflective practitioner. San Francisco: Jossey-Bass.

vanManen. (1990). Researching lived experience. Albany, New York: State University of New York Press.

Watkins, K. E., & Marsick, V. J. (1993). Sculpting the learning organization. San Francisco: Jossey-Bass.

Yin, R. K. (1989). Case study research: Design and methods. (Vol. 5). Newbury Park, CA: Sage.

Ruth Schmidle Lavin, Ph.D., Department of Vocational and Adult Education,
University of Nebraska-Lincoln, Lincoln, NE 68588-0515. rlavin@unlinfo.unl.edu
Presented at the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education, Michigan State University - October 15-17, 1997

BUILDING A LEARNING COMMUNITY

Randee Lipson Lawrence

This paper investigates the lifeworld of the cohort learning group by exploring the intersubjective experience of the participants from their perspective. To be in a cohort is to be part of a community of learners. The essential structures of a learning community that emerged through the research include: group identity, mutual commitment, a safe environment and familiarity, as well as the roles of the participants and the instructor in the community.

INTRODUCTION

This hermeneutic investigation focused on understanding the lived experiences of adult learners as participants in cohort groups in non-traditional graduate and undergraduate programs at one university. Data were obtained through conversational interviews and focus group discussions with 29 students, and through a review of reflection papers written by an additional 18 students. Hermeneutic phenomenological reflection was the methodological tool for thematic analysis. Key areas of the investigation included experiential and collaborative learning, critical and feminist pedagogies, and the role of the group in the learning process of the individual. A particular focal point was the ways in which students formed and sustained learning communities. As a facilitator of adult learning groups I have observed that students come into the learning group with no prior knowledge of each other and perhaps little in common except a mutual desire to complete their degree. As time goes on, something happens to this collection of individuals: they become a group. As they work together and share experiences over time, they get to know one other. In many cases, the group becomes an essential part of the learning process. Many students remark that their self-confidence has increased, sometimes dramatically, and they acknowledge how much they have learned from each other. (Lawrence, 1996)

FINDINGS

DEVELOPING A GROUP IDENTITY

Over a period of time, cohort members developed a collective identity. They were more than individual learners taking classes together. They were part of a group, and that group would have a significant impact on their learning. Having a group identity is important in the development of strong cohorts. This does not happen merely by chance. People need time to get to know one another, to test out how they work together and how individuals are perceived. In some cases, depending on the personalities of the individual members and their commitment to the group process it may never happen, or it may happen to varying degrees. Students in cohorts typically progress through a series of stages as they build their community. The first stage is often characterized as isolation. In this early stage of the group's development, there is often an atmosphere of excessive politeness. People are reluctant to self disclose or express strong views because they are unsure of how they will be perceived by the group. In the next stage, the exploratory phase, people spend time getting to know one another. As they begin to share their experiences, opinions, and values, and listen and respond to others, they begin to develop a sense of how they work together as a group. In the bonding stage, the group begins to see itself as part of an interdependent community of learners. Once a group has bonded, the members feel a strong identity and allegiance to that group.

All cohort learning groups are temporary communities. In the disengagement stage, as the groups near completion and prepare to go their separate ways, members often feel a bittersweet sense of loss. Even though the group is no longer physically together, the spirit of the learning community often remains.

Several factors appeared to influence the group in developing a strong identity. Three out of the five programs included in this study had a group dynamics class as the first course in their sequence. In all cases, the course was strategically placed there to assist in the development of strong cohorts. Students studied the development of small groups while using their own group as a laboratory for observation of group behavior. The participants in this study indicated that this course was critical in helping the group to form an identity and laying a foundation for future interdependent work.

 BEST COPY AVAILABLE

The physical arrangement of the room was cited by some participants as contributing to the development of group cohesiveness. In the cohort learning environment, the chairs are typically arranged around a conference table or in a circle so that participants can see one another. This is conducive to group discussion as opposed to the one way communication between teacher and student found in a traditional lecture hall. The space in the center of the circle is open for participants, including the instructor, to connect to one another's ideas and engage in dialogue. In this way an open community for learning is created. (Palmer, as cited in Sheridan, 1989)

Other factors which influenced the groups' development included a common goal, and the establishment of group norms and guidelines to include democratic participation. As the groups develop their identity, certain norms or unwritten codes for behavior become evident. Groups form their own personality or culture. Each group has its own set of rules and expectations for what is acceptable in that group. The establishment of ground rules by and for the group in the early stages of their coming together, along with the unique contributions of each individual, can significantly contribute to their developing a group identity and make a difference in how they function.

COMMITMENT

Commitment emerged as a major component of the cohort experience. Those cohorts where shared commitment was a norm experienced a strong sense of community. Members shared equally in the responsibility for making the group work. In some groups, the importance of commitment was most illuminated by its absence. In the cohorts where members lacked commitment or where some members were more committed than others, resentment and indifference inhibited the group from becoming a learning community. Commitment was expressed on many levels, including commitment to self, to the process, to the group and to the individuals that make up the group. Commitment implies a willingness to be interdependent with one another. There is a high level of reciprocity, of give and take. Each individual member assumes a degree of responsibility for the well being of the total group. Participants felt that because they knew they would be together for an extended period of time, there was a greater investment and commitment to the group process. Barb expressed her commitment to the members of her cohort in this way: "I feel that when I get with my classmates, those four hours belong to them, so I feel very giving about it because I receive that back. . . I look at it as a commitment to myself as well as to other people."

MacGregor (1990) believed that for collaborative learning to occur, students needed to be equally committed members to a process which implied interdependence and shared responsibility. This often required reframing the student role from one of passive receptacle, or independent learner, to one of active participant and creator of knowledge. As Bouton and Garth (1983) observed, many students are somewhat resistant to accepting this increased interdependency and responsibility for others. Secure in their traditional student role, they may feel uncomfortable and ineffective in giving and receiving feedback and involving others in their learning process.

Sometimes there were different degrees of commitment among the group members. Certain members were perceived as "not carrying their weight." This often resulted in those people who really valued the group experience feeling disappointed and angry about not getting their needs and expectations met. If there is a strong group norm established to participate and contribute equally to the process, the group may exert pressure on the nonparticipants. Individuals who do not comply may become ostracized from the group.

A SAFE ENVIRONMENT

Cohort members indicated that they learned more in a safe, non-threatening environment. As participants felt more comfortable with their group members, they more freely expressed what they were thinking and feeling, without fear of being judged. Increased trust led to increased levels of self-disclosure. Communication was more honest. People felt free to challenge others and openly disagree with their views.

Many adult students enter their program with some trepidation. They are unsure how they will be received by other group members. As students get to know one another, they become more

comfortable in their environment, and the tension related to wondering how one's comments will be perceived by the group lessens. Anne, who had returned to school at the age of 53 to pursue her master's degree, articulated: "I have been very afraid most of my life to express my opinion because somebody was going to deny that and shoot that down. So for me to blossom and grow I needed to be in a respectful atmosphere and a somewhat nurturing environment." Jill Tarule, in her work with returning women students, described this new found freedom of expression as "developing a new voice" (1988). Kate connected the development of voice to the acquisition of learning.

> In our group, each person was able to express what they felt without any stigma. This is very important for learning to take place. Without any expression, there is no real proof of your learning. You can take thoughts inward and go away with them but without sharing your thoughts you contribute nothing to yourself and others.

Palmer (1987) studied communal ways of knowing in the classroom. He believed that in order for learning to occur in a community, conflict had to be present.

> Healthy conflict is possible only in the context of supportive community. What prevents conflicts in our classrooms is a simple emotion called fear. It is a fear that is in the hearts of teachers as well as students. It is a fear of exposure, of appearing ignorant, of being ridiculed. And the only antidote to that fear is a hospitable environment. (p.25)

Palmer's distinction of "healthy conflict" is one to take note . Unhealthy conflict can be destructive to the learning community. If the atmosphere is not perceived as safe, conflict can lead to mental and physical withdrawal from the group. If the environment is seen as hostile, people are less likely to express their ideas and accept the ideas of others. While Palmer underscores the importance of creating a safe environment, he appears to put the onus for doing so on the teacher. The teacher, however, is only one member of the community, albeit an influential one. It appears to me that the responsibility for creating a safe space for learning needs to be shared by all of the group members.

Some writers (Ellsworth, 1989; Henry, 1993-94) believe that the classroom as a safe space is only a reality for those coming from a position of relative privilege. For women of color and other oppressed groups, there are no safe spaces. Helen did not feel a personal connection with her group. Although she believed she could say whatever she wanted, she found her classmates to be somewhat guarded. She did not believe her group was comfortable enough to be open with each other and trust that what they said would go no further.

A safe environment not only contributes to greater self-disclosure, it enhances other forms of communication as well. Participants felt freer to question and challenge one another, they learned to listen to others in nonjudgmental ways and they were more open to being challenged by others. This led to increased levels of learning. In a learning community that is perceived as safe, the participants not only listen more carefully to others, ask questions and challenge one another, they also are more open to challenge from others.

The above discussion seems to suggest that authentic communication where people are free to express their views and to question and challenge others, can only take place in a positive environment where there is mutual trust and participants feel safe from the threat of ridicule or personal attack. Bridges (1988) questioned this assumption. He saw the classroom as a segment of a larger society. Students will undoubtedly find themselves in groups that are not supportive or caring where they will want to express disagreement. He questioned whether promoting a safe environment for discussion in the classroom wasn't actually doing the students a disservice.

> My anxiety is that the establishment of a deliberately reinforcing group discussion and the protection of individual contributors from the "risk" of public expression of opinion may merely reinforce the practice of speaking one's opinion only in those social contexts in which one can feel fairly assured of support and acceptance. (p.89)

Bridges' point is well taken, yet herein lies a paradox. While I share his concern about creating a culture of dependence where people are unable to speak their minds in the absence of a nurturing environment,

BEST COPY AVAILABLE

in the cohort such an environment is critical. As previously discussed, returning adult students are often fearful and intimidated by others. They need to learn to express their opinions and critically question others, but if they don't feel safe they have a tendency to withdraw and little learning occurs. The classroom is a laboratory where students can test out new ways of expression. Because the atmosphere is safe, they are less at risk. Once they experience some success and their confidence level increases, they will be more ready to speak out in less than friendly environments.

FAMILIARITY

The literature on collaborative learning clearly points out the benefits of students working together in groups. (Bruffee, 1993; MacGregor, 1990; Sheridan, 1989 and others) One of the major limitations to collaborative learning cited by these researchers is that the time frame of a traditional university class frequently does not allow sufficient time for a group to develop the knowledge and trust of one another that is needed for real collaboration to occur. Participants in cohorts create a shared history over time. The students in this study spent a four hour block of time together each week for fourteen to eighteen months. Because they were together for an extended period of time, they got to know one another beneath the surface. They felt more comfortable in the group because they knew what to expect from one another. They began to view each other as individuals with many dimensions, as opposed to the roles they represented. Brian articulated that there was a significant difference in how the class related to one another in the cohort as opposed to people who were taking one class together. "We got to know their culture and their background and how they really felt about things. And that made a big difference to me."

Many students found that communication was more open and honest because they knew each other so well. As people got to know one another and shared their experiences, they developed insight into each other, so that later, when comments were made, they knew more about where that person was coming from. They were able to respond to the whole person, rather than just his or her words. Schutz (1967) alluded to this phenomenon in his discourse on intersubjective understanding in *The Phenomenology of the Social World* . "The observer can draw much more reliable conclusions about his subject if he knows something about his past and something about the over-all plan into which this actions fits." (p.115)

Some participants expressed concern that they were too familiar with their classmates, which sometimes led to intimidation (no one could hide behind a facade) or stereotyping based on early impressions. A potentially negative aspect of familiarity was that people sometimes formed initial impressions of others which colored how they viewed those people throughout the program. This "automatic vision" can lead to prematurely labeling individuals by setting up expectations for who they are and what they can offer, which prevents seeing them in their fullness. (Lawrence and Mealman, 1996)

GROUP ROLES

Cohort members are parts of a whole. As individuals they take on different roles, which can facilitate or hinder the group process. Roles serve important and necessary functions, from keeping the group on task to providing comic relief when tensions are high. A cohort is like a mini society. In a society, people take on roles of shopkeeper, teacher, healer, spiritual leader etc. These roles are necessary for the community to function. In a cohort, roles may develop and change over time but they all contribute to the functioning of the group. Each member of the group contributes in different ways which enriches the learning for all. Sometimes these roles are formal and sometimes they are more implicit. The cohort has an advantage because group members continue together through several courses; different students can emerge as leaders at different times. Faculty and student roles in the cohort are often less distinct.

Cohort members tended to take on specific functional roles which were recognized by the other group members. Shara observed that some members who were more concrete in their thinking brought the group "back to Earth" when the discussion became very abstract and theoretical and people were getting lost. Rose noted that if the group needed something documented, they would look to Wendy to fulfill that role. Other roles were described as leader, observer, note taker, class mother, jokester, peacemaker, victim and rescuer.

In most cases, the group members tacitly agreed on the roles they assumed and seemed to feel comfortable performing them. In some situations, assumptions about roles proved to be faulty. Jerry observed that certain [male] members, including himself, were dominating the group. They had assumed that the quieter members did not want to contribute to the group discussions. When questioned, they admitted that they did want to participate but felt silenced by the louder voices.

As the group moves through the different courses, there are multiple opportunities for leadership. At various points throughout the program, almost everyone assumes a leadership role. Group roles are not static and permanent but can and often do change over time. The length of time members spend in the cohort allows for people to develop their talents in different ways.

THE INSTRUCTOR'S ROLE

The instructor played a significant role in the development of the learning community. Instructors were facilitative by paying attention to the dynamics of the group and not letting certain members dominate or manipulate others. The style of facilitation had a lot to do with how the groups functioned. Whether the instructor encouraged critical discourse or any kind of group discussion at all influenced how the group worked together. Whether the instructor was flexible about how requirements were met or insisted that it is one way or no way made a difference. Whether the instructor encouraged the students to share their experiences and individual work with one another was significant. It would seem in the cohort, since the group is the constant whereas the instructor is only there for a few weeks, that the students would assume the bulk of the responsibility for the group and how it works together, yet the instructor has great influence. He or she could use authority in coercive and hierarchical ways or could use it to empower students to take on leadership roles.

The instructor of the first course is particularly significant. Many participants credited their first instructor for setting the tone for the program by encouraging them to work closely together and to get to know each other, creating a safe environment and facilitating a discussion of ground rules. Mark used the phrase "planting a seed" to describe how his first instructor set the expectation that the group would work together and help each other. She helped them to establish norms and ground rules right from the beginning, which made a significant difference for him. Horton (1990) used a similar gardening metaphor to describe how educators nurture the growth of their students. "Your job as a gardener or as an educator is to know that the potential is there and that it will unfold. Your job is to plant good seeds and nurture them until they get big enough to grow up . . . People have a potential for growth; it's inside, it's in the seeds." (p.133)

To be effective with a cohort group, the instructor needs to value and respect people's experience and knowledge. This is especially important because students often don't value their own experiences or respect their own knowledge. It is the responsibility of the educator to teach them how to do that (Horton, 1990; Horton and Freire, 1990) In this way the instructor is also a role model. As the instructor validates an individual's knowledge, group members begin to see value in the knowledge of others as well as themselves and become more open to sharing their knowledge, learning from others and creating knowledge with others.

At first glance, critical, feminist and other self-proclaimed liberatory educators (Shor and Freire, 1987) may be seen to view the classroom as a democratic space where students and teachers have an equal share of the power. Yet, in the academy that is never entirely possible. As long as faculty maintain responsibility for setting course objectives, for evaluating students and for accountability to accrediting bodies, they maintain authority. Even in classrooms where students are encouraged to develop their own objectives and engage in self and peer evaluation, the instructor maintains influence over the group in subtle, and sometimes not so subtle, ways. For example, in the presence of an authoritarian teacher, students who typically engage in lively conversation will often sit there silently. This also affects the dynamics of the community outside of the classroom.

Instructors also influenced the groups in positive ways. Sometimes all it took was a gentle shove, and a passive learner had perceived permission to learn what he or she wanted to learn in a way that was most meaningful.

SUMMARY

The concept of community is central to the lived world of cohorts. The structure of the community is shaped over time as the group develops its own personality, culture, and identity. The cohort participants are united in a common struggle, effort and goal. For optimal group functioning there needs to be shared commitment on the part of the participants, a sense of interdependence and shared responsibility. If the commitment is lacking, the group cannot function as a community. Participants need to feel safe in their environment to find their voice in order to freely express their thoughts. The length of time that the participants spend together enhances the feeling of community. Anxiety decreases as people get to know one another and what they can expect from their peers The instructor is considered a significant member of the cohort even though he or she may only be with the group for one course. He or she is a catalyst who helps the group to become a cohesive unit by creating a safe space for the exploration of ideas and encouraging group reflection and interaction. The instructor has the power to positively influence the group dynamics by remaining flexible and open to student input about alternative approaches. He or she can also negatively impact the dynamics by rigidly adhering to a set agenda and discouraging critical discourse. Instructors are endowed with particular authority. They can use it to dominate over students or to empower them to take on leadership roles.

Building a learning community is sometimes impeded by students' resistance to granting authority for the construction of knowledge to themselves and their peers. Further research aimed at ways in which faculty can work with this resistance and promote collaborative learning is needed, particularly when most systems in higher education seem to work against this process.

REFERENCES

Bouton, C., & Garth, R. Y. (1983). Students in learning groups: Active learning through conversation. In C. Bouton & R. Y. Garth (Eds.), Learning in Groups (pp. 73-81). New directions for teaching and learning 14. San Francisco: Jossey-Bass.

Bridges, D. (1988). Education, democracy and discussion. Lanham, MD: University Press of America.

Bruffee, K. A. (1993). Collaborative learning, higher education, interdependence, and the authority of knowledge. Baltimore: The Johns Hopkins University Press.

Ellsworth, E. (1989). Why doesn't this feel empowering? Working through the repressive myths of critical pedagogy. Harvard Education Review, 59 (3), 297-324.

Henry, A. (1993-94). There are no safe places: Pedagogy as powerful and dangerous terrain. Action in Teacher Education, XV (4), 1-4.

Horton, M. (1990). The long haul. New York: Doubleday.

Horton, M., & Freire, P. (1990). We make the road by walking. Philadelphia: Temple University Press.

Lawrence, R. L. (1996). Co-learning communities: A hermeneutic account of adult learning in higher education through the lived world of cohorts. Unpublished doctoral dissertation, Northern Illinois University.

Lawrence, R. L. & Mealman, C. A. (1996). Seizing learning opportunities: Embracing a collaborative process. Proceedings of the Sixteenth Annual Alliance/ACE Conference, (pp.29-51). St Pete Beach, Florida.

MacGregor, J. (1990). Collaborative learning: Shared inquiry as a process of reform. In M. D. Svinicki (Ed.), The Changing face of college teaching (pp. 19-30). New directions for teaching and learning 42. San Francisco: Jossey-Bass.

Palmer, P. J. (1987). Community, conflict, and ways of knowing. Change, 19(5), 20-25.

Schutz, A. (1967). The phenomenology of the social world (Walsh, G. & Lehnert, F., Trans.). Chicago: Northwestern University Press.

Sheridan, J. (1989). Rethinking andragogy: The case for collaborative learning in continuing higher education. Journal of Continuing Higher Education, 37(2), 2-6.

Shor, I., & Freire, P. (1987). A Pedagogy for liberation: Dialogues on transforming education. New York: Bergin & Garvey Publishers, Inc.

Tarule, J. M. (1988). Voices of returning women: Ways of knowing. In L. H. Lewis (Ed.), Addressing the needs of returning women (pp. 19-33). New directions for continuing education 39. San Francisco: Jossey-Bass.

Randee Lipson Lawrence, Ed. D., National-Louis University, 200 S. Naperville Rd. Wheaton, Il 60187. rlaw@whe2.nl.edu

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education, Michigan State University - October 15-17, 1997.

BEST COPY AVAILABLE

Research and the Practitioner: Toward an Expanded Conceptualization

S. Joseph Levine

Background

As I began to organize my thinking for this paper I was strongly influenced by the thought that the more powerful educators that serve as a frame of reference for my own practice would not be considered researchers. They are familiar with research and even able to quote a variety of findings to support their ideas. However, they are not researchers. They seldom design research studies. They don't collect data for later analysis. They don't spend their time analyzing data and drawing conclusions to support hypotheses. They really aren't researchers. Yet, they are the people I look to for helping me define my own reality as an educator.

If we review early literature in the field of adult education we find that this phenomena is not unique. Brunner et. al. stated in 1959 that, "...many of those occupying or preparing to occupy positions of leadership in the field are not primarily research-minded." (1959, p. 4) They go on to say that, "If they embark on research at all most want it to apply to their own situation. Whereas it is hard to keep some doctoral candidates in sociology from trying to rival Booth's 17-volume social survey of the city of London, it is hard to drive an adult education major to see any part of the forest except his own pet tree if he goes in for research at all." (1959, p 4)

As can be expected, these powerful educators immerse themselves in *practice* as the most distinct aspect of their work. They pride themselves in their ability to be insightful in the practice of helping others learn. They are able to observe the total learning environment and make decisions that are in the best interests of the learner. They think quickly on their feet. They respond and challenge. They move in the very footsteps of their learners and are able to adjust their interaction based upon the uniqueness of the learner and the situation. They are truly practitioners. They are expert in their practice.

In addition to practice, however, these educators have a set of very distinct skills that allow them to excel. They demonstrate the skill of *systematically observing their own practice*, the skill of *drawing understanding from their observations through a process of reflection*, the skill of *making decisions based upon their reflection* and then finally, the skill of actually *implementing those decisions*.

With this realization as a backdrop, expert practitioners can be seen as doing many of the things that researchers do. However, they seem to be doing it in a very fluid and intuitive way. Is it possible to consider these practitioners as researchers? Is it possible to conceptualize the practice of research in such a manner that it would allow these practitioners to also be considered as researchers? Unlike Brunner et. al. who suggest that, "Works which seem to be merely statements of philosophy based on the author's personal experience...hardly meet the canons of social science or educational research," (1959, p. 6) I was not willing to so quickly dismiss this idea.

It must be stated very clearly, though, that the challenge for this paper is not to examine ways to *move* these practitioners toward research. No, their position is most acceptable, very clear and worth preserving. The challenge is to do the very opposite - to examine how it might be possible to move the defining of the concept of research to include them. If the definition of research could include a

form of expert practitioner then it might be possible to better understand and work with the very concept of this Conference - *Research-to-Practice* (notice that the title isn't *Practice-to-Research*!). In the words of Merriam and Simpson, "Ultimately the value or purpose of research in an applied field is to improve the quality of practice of that discipline." (1989, p. 6) Certainly these expert practitioners are making significant contributions to the improvement of the quality of disciplinary practice. Can they also be viewed as researchers? How might it be possible to expand our understanding of the field of research to conceptualize them as researchers?

The Research-to-Practice Trilogy

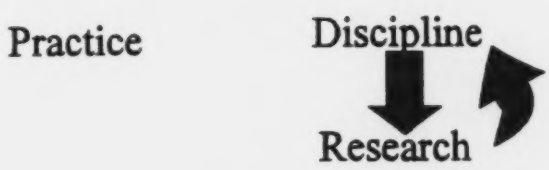
With this frame of reference in mind, the remainder of this paper is focused on describing three contemporary models or views of what is acceptable research in the social sciences with the intention of exploring the extension of these views to include a fourth model - systematic practice-focused research. Let's be clear, however, in the use of the term "model". For this paper, the use of the term "model" defines the interaction of three key variables that are essential in drawing understanding of research in the context of practice. These three variables are *research, discipline* and *practice*. The way that these three variables are used, the relationship they have to each other, and the selection of the one to be used as a starting point all enter into the defining of particular research models as will be shown later. The first two models illustrate research that is discipline-based. The third model illustrates research which is practice-based. And, of course, the suggested fourth model is also practice-based.

Model 1 - Basic Research

In basic research, the discipline serves as the basis from which the research is defined and further serves as the rationale for why the research is being conducted. Good research in this model is defined as that research which makes a contribution to an established discipline. Campbell and Stanley speak of experimental research in words which aptly describe basic research when they see research as, "the only means for settling disputes regarding educational practice, as the only way of verifying educational improvements, and as the only way of establishing a cumulative tradition in which improvements can be introduced without the danger of a faddish discard of old wisdom in favor of inferior novelties." (1963, p. 2)

The problem focus for basic research is drawn from the discipline, the research is conducted within a disciplinary framework, and the findings are returned to the discipline so that others within the discipline may benefit from the research and avoid "faddish discard of old wisdom.". Concerns for application to practice are not a part of the research model and are left entirely to the discretion of those in the discipline. Links between the research and practice are not a major concern. Basic research is often rather formal in nature, very concerned with issues of research design and control, and can more easily be seen as a laboratory science that as a social science.

Figure 1 - Basic Research



Characteristics:

- Research is focused on human change
- Research emanates from the discipline
- Research is conducted by a researcher
- Research process occurs in a defined and limited time frame
- Clearly defined/accepted research procedures are used
- Variables are controlled
- Research methods are replicable
- Research is linked to other research
- Research makes contribution to the discipline

Model 2 - Application-Focused Disciplinary Research

The second model is a variation on the first with the primary difference being the inclusion of a concern for practice. Operating similar to the basic research model, the application-focused disciplinary research model is defined by the discipline and the research is conducted within a disciplinary framework. However, the research is linked to practice through the consideration of problems that have been identified from practice - rather than those defined by the discipline. In this form of research the challenge that emerges is for the research to be linked in some way to the defined problems of practitioners. In the best situation the research is able to make positive contribution to practice. In the worst situation it can be seen as a rather heavy-handed attempt at creating change in practice where there is a "...need and desire of administrators and policy makers to gather information from those who do not make decisions in order to make decisions for them." (Hall, 1982, p. 14)

Figure 2 - Application-Focused Disciplinary Research

Characteristics:

- Research is focused on human change
- Research emanates from the discipline
- Research is conducted by a researcher
- Research process occurs in a defined and limited time frame
- Clearly defined/accepted research procedures are used
- Variables are controlled
- Research methods are replicable
- Research is linked to other research
- Research makes contribution to the discipline
- *Research is congruent with practice*
- *Possible later application of research findings to practice*

Model 3 - Practice-Based Disciplinary Research

The third model of contemporary research is defined as practice-based disciplinary research and is clearly drawn from practice rather than from the discipline. Similar to the first two models the outcomes of this form of research are most often directed to the discipline for the informing of others. Practice-based disciplinary research is seen as scholarly research which is conditioned by the practice from which it emanates. There is also a concern for the sharing of outcomes with those in the practice. Isaac and Michael refer to research as most relevant "when it builds upon and involves

the people directly affected. Too often research is done by outsiders for their own purposes using the schools as a source of data." (1989, p. iv)

Practice-based disciplinary research is frequently conducted by practitioners who have had training as researchers. In this model it is often impossible to maintain the levels of control that discipline-based research can achieve. Practice-based disciplinary research makes disciplinary contributions yet grows from the experience and realities of practice. And, the realities of practice may force a research design that is less "precise." Many attempts to bridge the gap between research and practice use this as a preferred model.

Figure 3 - Practice-Based Disciplinary Research

Characteristics:

- Research is focused on human change
- Research emanates from *practice*
- Research is conducted by a *practitioner-researcher*
- Research process occurs in a defined and limited time frame
- Clearly defined research procedures are used
- *Ability to control variables may be limited*
- Research methods are replicable
- Research is linked to other research
- Research makes contribution to the discipline
- Research is *applied to* practice
- *Application of research findings to practice*

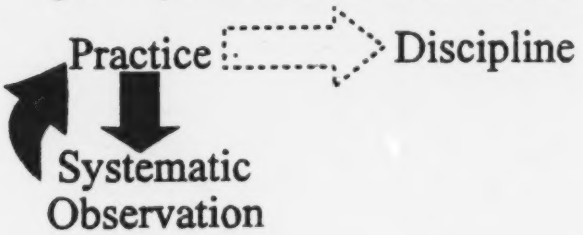
Model 4 - Systematic Practice-Focused Research

The fourth model of research practice, the one that is proposed for discussion within this paper, is defined as systematic practice-focused research. It is clearly drawn from the reality of the practitioner and is most often seen as a form of highly systematic observation linked to action - not research. It is consistent with what Abbey-Livingston and Abbey define as research when they state, "Research is really planning and problem-solving in relation to collecting information." (1982, p. iv) Interestingly, the practitioner seldom views this as research. And, the researcher is cautious about suggesting that such activities be considered research.

In this research model, the terms "practitioner" and "researcher" become interchangeable. A major "deficiency" that is seen in this model is the often missing *public aspect* of the collection of data and analysis of findings. Brookfield says that "Silence surrounds us as teachers...many of us spend the greater part of our lives as teachers bound in chains of silence. This is a silence about the process and meaning of our teaching." (1995, p. 247). Only the researcher has a true perspective of the research that is happening - and this perspective develops as it is happening. The links between data collection, analysis, drawing of meaning, and application are done by the researcher in a very synergistic or fluid way and operate in an immediate manner that often precludes the sharing of information with others. The process of seeing what's happening, understanding why, defining a course of action based upon the understanding and then implementing the action often happens within the individual as if in a single action. Though the outcomes of this type of research may be

shared with the discipline, the concern of the researcher is clearly focused on facilitating learning and improving his/her own practice through this process.

Figure 4 - Systematic Practice-Focused Research



Characteristics:

Research is focused on human change
Research emanates from practice
Research is conducted by a *practitioner*
Research process is *continuous and ongoing*
Research procedures are informal yet systematic
No attempt to control variables
Research methods evolve through practice and are not replicable
Research is *intuitively* linked to other research
Research is not concerned with contribution to a discipline
Research and practice are integral

Discussion and Conclusion

Looking to a very basic definition of research as, "...a systematic process by which we know more about something than we did before engaging in the process," (Merriam and Simpson, 1989, p. 2) it would seem that systematic practice-focused research is truly a form of research. However, if the idea of being very public about what goes on within the research setting and the sharing of findings with others is seen as an essential component of research, than it would appear that systematic practice-focused research must be excluded. A key to the resolution of this definitional dilemma can be the very subject of the research - the adult learner and the philosophical underpinnings of the practice of facilitating adult learning. Research within the framework of adult learning carries a special responsibility to be consistent with the practice of facilitating adult learning.

Habermas' differentiation between *instrumental learning* and *communicative learning* as two of the three broad areas in which human interest generates knowledge adds further support to the inclusion of a systematic practice-focused form of research as an accepted research practice in the field of adult education. Instrumental learning is that type of learning by which we control and manipulate our environment. On the other hand, communicative learning is used "to understand what others mean and to make ourselves understood as we attempt to share ideas."(Mezirow, 1991, p. 75) It would seem that the more typical forms of research are derived from an instrumental view of learning while the form of research that is being suggested in this paper is derived from communicative learning.

Mezirow suggests that most significant learning in adulthood falls into the category of communicative learning, "because it involves understanding, describing, and explaining intentions; values; ideals; moral issues; social, political, philosophical, psychological, or educational concepts; feelings and reasons." (1991, p. 75) Yet, "instrumental learning has been too commonly taken as the model of all learning." (1991, p. 80).

Brookfield, without an intention of suggesting a similarity between expert practice and research uses language that can be descriptive of both. "Our stance toward our practice is one of inquiry. We see it as being in constant formation and always needing further investigation." (1995, p. 42). Brookfield describes reflective practitioners in adult education as, "in the habit of identifying and checking the assumptions behind their practice. They also experiment creatively with approaches they have themselves evolved in response to the unique demands of the situations in which they work." (1995, pp. 215-216).

Adult education, more than any other focus for educational research, enjoys the unique situation whereby the philosophy and methodology for research can be consistent with the philosophy and methodology of educational practice. Drawing strongly on humanistic foundations, the practice of adult education ascribes significance to the role of the educator and the relationship the educator has with the learner. It would seem most logical and appropriate to carry forward such a valuing and to also include it within the framework by which research is conducted. Systematic practice-focused research is suggested as a way to enlarge the conceptualization of the expert practitioner as also one who is invested in research.

References

Abbey-Livingston, Diane, and David S. Abbey. *Enjoying Research?: A 'How-To' Manual on Needs Assessment*. Toronto: Ministry of Tourism and Recreation, 1982.

Brookfield, Stephen D. *Becoming a Critically Reflective Teacher*. San Francisco: Jossey-Bass, 1995.

Brunner, Edmund deS. et. al. *An Overview of Adult Education Research*. Chicago: Adult Education Association of the USA, 1959.

Hall, Budd L., A. Gillette, and R. Tandon. *Creating Knowledge: A Monopoly. Participatory Research in Development*. New Delhi: Society for Participatory Research in Asia, and Toronto: International Council for Adult Education, 1982.

Isaac, Stephen and William B. Michael. *Handbook in Research and Evaluation*. San Diego: EdITS Publishers, 1989.

Merriam, Sharan B. and Edwin L. Simpson. *A Guide to Research for Educators and Trainers of Adults (Updated Edition)*. Malabar, Florida: Krieger Publishing Company, 1989.

Mezirow, Jack. *Transformative Dimensions of Adult Learning*. San Francisco: Jossey-Bass, 1991.

Donald T. Campbell and Julian C. Stanley. *Experimental and Quasi-Experimental Designs for Research*. Chicago: Rand McNally, 1963.

S. Joseph Levine, Professor, Department of Agricultural and Extension Education, 408 Agriculture Hall, Michigan State University, East Lansing, MI 48824-1039, levine@msu.edu

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education, Michigan State University, October 15 - 17, 1997

SHE SAID, HE SAID
OR
A DIALOGUE ON GENDER PERSPECTIVES OF ADULT EDUCATION THEORY AND PRACTICE

Natalie K. Manbeck
Robert H. Bruhl

Abstract

This paper opens a gender-based dialogue around several key issues of concern regarding adult education theory and practice. Based on the informal observations of two teachers of non-traditional adult undergraduates, several precepts of adult education theory seem to be accepted differently by female and male students, with results contrary to the expectations of theory. These are: (1) learning through transformation is more acceptable to women than to men, (2) learning through self-reflection is more acceptable to women than to men, (3) learning from one's own or other's life experiences is more acceptable to female than to male students, (4) women seem to prefer learning oriented toward subjective (relationship) action and men seem to prefer learning oriented toward objective (doing things) action, (5) group learning is more acceptable to women than to men with men tending to remove themselves from group discussions, and (6) female students tend to attack and dominate male students who attempt to express their feelings, while some male students have attempted to dominate group discussions by aggressively asserting their opinions. The authors conclude by suggesting these six items of concern should be addressed with systematic research on the differing learning needs of men and women.

Introduction

In our efforts to raise the voices of some in the field of adult education, have we silenced the voices of others? More specifically, have we silenced the male voice in discussions of adult education? If so, what effect has it had on the field in regard to theory and practice? The purpose of this paper is to open a gender based dialogue around issues of adult education theory and practice in an attempt to gain insights that can be used to enrich or improve the teaching and learning of all adult learners. The need for such a dialogue has been suggested to us by our own observations of adult students we have taught in a non-traditional undergraduate degree completion program based on adult education theory.

As Gilligan (1982) and Belenky, Clinchy, Goldberger, and Tarule (1986) have suggested from their research, women and men seem to have different ways of knowing and learning. Their research suggests that in general, women tend to value connections and relationships in their ways of knowing, and men have been characterized as more

objective and individualistic in their approach to learning. Since both men and women pursue adult education as learners and as practioners, it becomes important to examine adult education theory and practice from both perspectives to see if it is meeting the needs of both women and men.

The Dialogue

To begin this dialogue and explore these different perspectives, we will consider certain topics which arose from our observations and seem to be related to specific aspects of the theory and practice of adult education. These include: Mezirow's (1991) theory of transformative learning; Knowles' (1980) idea of the importance of life experiences; the practice of self-reflection; action as a goal of learning; and group or cohort learning. Although these are only a few selected areas for discussion, they are based on the key components that Merriam and Caffarella (1991) identified in their review of theories of adult learning.

Our observations, of course, are not systematic and are only suggestive. However, they do provide some tentative hypotheses for further research. In order to illustrate the issues identified above, we present a short discussion between Mary and John, two "typical" students, at the end of our program.

Mary: Wasn't this program great?

John: You know, I really didn't like this program.

Mary: Oh, really? Why not?

John: Well, first of all, I wasn't really comfortable revealing my feelings about everything. It seems like that's all we did. I didn't learn anything.

Mary: But I learned a lot! I liked sharing my feelings. And it was wonderful to learn how others felt about things and to realize that I wasn't alone with what I was experiencing. I felt my feelings were validated, and I began to see myself differently.

John: But who cares about how everyone else feels? Besides I like the way I am.

Mary: But it's important to find out how others feel about certain ideas and issues and to share their experiences.

John: But we didn't learn how to do things or how to get things done.

Mary: Oh, but we did. We learned how to get others to express and share their feelings. We learned how to listen to others. We learned how to get everyone to feel part of the group. That's doing a lot!

John: Okay, that may be okay for you, but it's not enough for me. And besides, every time I DID express my opinions, I was attacked. MY ideas weren't validated and I sure didn't feel like part of the group.

Mary: But, we did listen to you. It's just that you tried to force your opinions on us, and that's not fair.

John: No, I didn't. I always offered my opinions as just being my opinions, and I always tried to present my ideas in a rational way.

Mary: But feelings are sometimes more important than being logical and by being logical you were forcing us to deny our feelings.

John: I didn't think I was, but weren't you using your feelings to deny or invalidate my opinions?

Mary: No, we weren't. We just got tired of you always dominating the conversation with your logic and not allowing us to express our feelings. You never seemed to want to express your feelings and besides you were always wrong.

John: But aren't you trying to dominate the discussion now by not allowing me to be rational?

Mary: Of course not. I'm trying to listen to you, but you're not saying anything important. That's why we never agreed with you.

John: But....

Emerging Problems

As this dialogue suggests, several important precepts of adult education theory pose significant gender-based problems as we suggested previously.

(1) Mezirow's (1991) idea of transformative learning with its emphasis on dialogue as a means of examining and changing basic belief systems requires strong personal interaction and women seem to be far more comfortable and adept at this than men.

(2) Self-reflection as part of the process of adult learning provides women with a way of learning about themselves and how to more appropriately deal with others. Men seem to be reluctant to examine their past and tend to prefer looking toward the future.

(3) Another important tenet of adult education, learning from life experiences, promotes the sharing of these experiences with others which can increase the communal bond

between people. Women seem to enjoy and seek this interpersonal sharing of experience. On the other hand, men seem to have little interest in the experiences of others ("it's just bragging") and seem to have little desire to re-examine their experiences or to share their successes or failures with others.

(4) While the goal of learning may be action oriented for both women and men, the actions women seem most interested in are subjective, as in forming interpersonal relationships, and the actions men seem most interested in are objective, as in learning to do things.

(5) As for the practice of cohort or group learning, in general, our female students seem to have valued the support and the sharing of experiences that the group offers as a way of enhancing their learning, and have found the encouragement of the group allowed them to take risks in their learning (Manbeck, 1996). In observing our male students, we have found them to be more removed from the group.

One additional concern has also emerged as a combination of these preceding issues: a tendency toward domination by both women and men. For the men, this has been observed when men have actively participated in group discussions, and attempted to dominate those discussions by expressing their individualistic views as truth by assertion. For the women, their domination of group discussions involved ad hominem attacks specifically aimed at certain males whenever those males would speak. Ironically, the men who were attacked in this way were the men who tried to express their feelings and not those men who were attempting to assert their opinions.

Conclusions and Implications

Opening this dialogue on different perspectives can lead to multiple research questions as well as possible changes in the way adult education is practiced. The following are some preliminary questions and concerns we have identified. What are the differences and similarities between the male and female experiences of adult education and how can the needs of all students be met? In what ways does the language, the theory and the practice of adult education favor a particular orientation excluding other groups, specifically men, in the conversation? Or which adult education programs are attracting more males or females and why is this occurring? Although our university is a single case, we have found that in our programs designed for adult learners and in our adult education major there exists only a small percentage of male students. Why are we not attracting more male students to these programs and in particular to the field of adult education? It is through a dialogue such as this that new ideas for research and practice can be generated with the ultimate goal of improving the field to better meet the needs of all adult learners.

References

Belenky, M.F., Clinchy, B. M., Goldberger, N. R., and Tarule, J. M. (1986). Women's ways of knowing: The development of self, voice, and mind. New York: Basic Books.

Gilligan, C. (1982). In a different voice: Psychological theory and women's development. Cambridge, MA: Harvard University Press.

Knowles, M.S. (1980). The modern practice of adult education: From pedagogy to andragogy. New York: Cambridge Books.

Manbeck, N.K. (1996). Teaching/learning experiences: Meanings constructed by participants in a degree completion program for adult students. Unpublished dissertation, National-Louis University.

Merriam, S. B., and Caffarella, R. S. (1991). Learning in adulthood: A comprehensive guide. San Francisco: Jossey-Bass Publishers.

Mezirow, J. (1991). Transformative dimensions of adult learning. San Francisco: Jossey-Bass Publishers.

Natalie Manbeck
Assistant Professor
Applied Behavioral Sci. Dept.
National-Louis University
2840 Sheridan Road
Evanston, IL 60201
(847) 475-1100, Ext. 5386

Robert H. Bruhl
Visiting Lecturer
Dept. of Pol. Sci. (M/C 276)
Univ. of Illinois at Chicago
1007 W. Harrison St.
Chicago, IL 60607-7137
(312) 996-3105

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education, Michigan State University - October 15-17, 1997

TRANSFORMATIVE LEARNING:
APPLICATIONS FOR THE DEVELOPMENT OF LEARNING ORGANIZATIONS

Sheila McCutchan

Abstract

Human Resource Development (HRD) strategies together with adult learning practices can support the development of learning organizations. This paper will explore the concept of learning organizations, learning culture, and the learning disabilities and barriers within organizations. I will examine transformative learning as it pertains to adults engaging in action learning, critical reflection, and experiential learning that leads adults to recognize and reshape their patterns of believing, thinking, and feeling.

Introduction

The key characteristic for the success of an organization is its ability to learn. In today's organizations the fundamental source of competitive advantage is shifting from resources to knowledge and from relatively stable sources of technological and market advantage to the capacity to create such advantages. The traditional hierarchical management structures seem to be designed for controlling, rather than for learning. The fundamental challenge for organizations is to transform the capacities to create knowledge.

Organizations must focus on how to create the conditions for learning instead of investing in precisely defined organizational structures quickly made obsolete by changing conditions. A learning organization is supported by a learning culture where people work together to nurture and sustain a knowledge-creating system. People within the organization will need to become world class adapters in a work environment that is fluid, fuzzy, and fast. They will have to learn to examine their values, co-create visions, redesign their approach to solving problems, and think systematically.

How will organizations support this change amidst business pressures, entrenched bureaucracy, American individualism, and downsizing? How will organizations redirect learning efforts towards learning that is deep and developmental? Human resource developers alone cannot create a learning organization. Human Resource Development is part of the system and is interdependent with the other strategic parts of the organization; however, HRD strategies supported by transformative learning practice can support and sustain the development of a learning organization. The purpose of this paper is to examine the application of transformative learning and other adult education practices to the HRD strategies needed to develop a learning organization.

Adult Learning Practices Integral To Learning Organizations

The adult learning practices that are integral for learning organization development are derived from a foundation of *humanism*. Humanism is a philosophy associated with beliefs about freedom and autonomy, beliefs that human beings are capable of making their own significant personal choices. Among the major assumptions underlying humanistic thought is that individuals have an urge toward self-actualization and that individuals have responsibility to both themselves and others (Hiemstra & Brockett, 1996). Humanist views support the essence of the learning organization as individuals struggle to learn and change. For learning to occur, individuals must courageously take responsibility as they confront personal transitions. Providing nourishing environments to meet human needs will enhance learning (O'Hara, 1996).

Adult learning theories are a critical factor in the development of the learning organization. *Transformative learning* provides a solid foundation for many of the human development strategies necessary for the evolution of the learning organization. Transformative learning, according to Mezirow (1990), is learning that produces change, which upon reflection, has a significant impact on the learner's

subsequent experiences. Within the context of transformative learning, *action learning, experiential learning,* and *critical reflection* can be applied to the development of the learning organization.

The Learning Organization and The Learning Culture

As organizations move from the Industrial age into the Information age, and competition increases throughout the international marketplace, it has become imperative for the survival of the organization to develop a capacity to change and learn. The development of the learning organization is associated with the need to provide for internal renewal of the organization in the face of a competitive environment. A learning organization has been defined by Watkins and Marsick (1994) as one that learns continuously and can "transform" itself as it empowers the people, encourages collaboration and team learning, promotes open dialogue, and acknowledges the interdependence of individuals and the organization. Senge (1990) sees a learning organization as one "where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning how to learn together". Figure 1 summarizes learning organizations as presented by Senge, Marsick, and Garvin. Transformative learning and critical reflection, the process of "testing the justification or validity of 'taken for granted' premises" (Mezirow, 1990, p.354) are pivotal practices in developing learning organizations.

	Definition	HRD Strategy	Barriers & Disabilities
Senge (1990)	One where people continually expand their capacity to create the results they truly desire, where new and expansive patters of thinking are nurtured, where collective aspiration is set free, and where people are continually learning together.	♦ Personal Mastery ♦ Mental Models ♦ Building Shared Vision ♦ Team Learning ♦ Systems Thinking	♦ I am my position ♦ The enemy is out there ♦ The illusion of taking charge ♦ Fixation of events ♦ The parable of the boiled frog ♦ The delusion of learning from experience ♦ The myth of the management team
Marsick and Watkins (1994)	One that learns continuously and can transform itself. It empowers the people, encourages collaboration and team learning, promotes open dialogue, and acknowledges the interdependence of individuals, the organization, and the community.	♦ Action-reflection learning ♦ Programs that focus on work redesign ♦ Systems Thinking ♦ Mechanisms to learn from customers ♦ Dialoguing	♦ Inability to change mental models ♦ Learned helplessness ♦ Tunnel vision ♦ Truncated learning ♦ Individualism ♦ A culture of disrespect and fear ♦ An entrenched bureaucracy ♦ Societal issues
Garvin (1993)	A learning organization is an organization skilled at creating, acquiring, and transferring knowledge, and at modifying its behavior to reflect new knowledge and insights.	♦ Systematic problem solving ♦ Experimentation ♦ Learning from experience ♦ Learning from others ♦ Transferring knowledge	Not addressed by Garvin

Figure 1. A comparative description of learning organization definitions, HRD strategies applied to develop learning organizations, and the barriers and disabilities within learning organizations.

The organization's commitment to and capacity for learning can be no greater than that of its members (Senge, 1990). Building an organization that can truly learn cannot be accomplished without developing a *learning culture* where people can learn and *think*. "Learning is a continuous, strategically used process, integrated with and running parallel to work. Learning is built into work planning, career paths, and performance awards" (Watkins & Marsick, 1995). Within a learning culture, critical reflection can provide a foundation for dialogue which, when developed, can teach employees at all levels to go beyond their understanding of their assumptions and gain insight to a "larger pool" of meaning for inquiry and feedback (Marsick, 1994). People share their learning with others through networked structures and teams and they are empowered to make decisions that affect their jobs. Learning is rewarded, planned for, and supported through a culture of open risk taking, experimentation, and collaboration (Watkins & Marsick, 1995).

Current organizational cultures may be unable to support the kind of learning needed to transform their capacity for learning and thinking. Learning forces individuals to fundamentally rethink the way they view the world--a process that is difficult in part because cultural assumptions predispose them to take certain things for granted, rather than to reexamine them continually (Schein, 1996). In understanding the interrelation between learning and culture, it is important to identify what elements of a culture might truly facilitate *learning to learn*. Learning to learn refers to "knowledge, processes, and procedures by which people come to and are assisted to make appropriate educational decisions and carry out instrumental tasks associated with life long learning" (Smith, 1990, p.4). Knowing how to learn is the key that unlocks future successes (Smith, 1990). According to Schein (1996), two types of learning are involved in changing the learning culture. The first type, *adaptive learning* focuses on a problem or gap between where we are and where we want to be, we learn, solve the problem, and close the gap; *generative learning*, focuses on learning how to learn. In other words, the learners discover that the problem or gap is contingent on learning new ways of perceiving and thinking about problems, or rethinking cultural assumptions (Schein, 1996). The generative learning process can be applied across the organization to help create and sustain a learning culture that supports learning at the individual, group, and organizational levels over time.

A culture is not easily changed. Organizations must first become aware of their cultural biases, and through reflection, dialogue, and inquiry learn to become observers of their own thinking (Senge, 1990). Senge's description of transformative learning and the practice of critical reflection, by allowing for the potential transformation of personal frames of reference, lay the foundation for a new learning culture.

Learning Disabilities and Barriers in Creating a Learning Organization

Looking at how organizations currently deal with obstacles and face challenges leads to discovery of the fundamental reasons why learning does not occur in organizations. "The way companies are designed and managed, the way people's jobs are defined...the way we have been taught to think and interact...create fundamental *learning disabilities*" (Senge, 1990, p.18). Inhibitors to learning as described by Senge and Marsick and Watkins are included in figure 1. Challenges and barriers include chronic themes relating to authoritarian, bureaucratic organizational structures, individualism and status seeking behaviors, myopic problem solving and decision making processes, an "us vs. them" mentality, and disembodiment of the worker from the person. Societal and other organizational influences create still more threats to developing learning capacities. Society and the socialization process "militates against critical reflection" (Mezirow, 1990, p.359). Organizations have created environments in which layoffs, staffing with temporary workers, reengineering and company acquisitions are common.

Schein (1996) states that anxieties are produced in people when they are asked to unlearn before they relearn, question their mental models and personal ways of thinking and acting, and their relationships with each other. The fear of something new, unpredictable, or unknown is *change anxiety* and *survival anxiety* -- the uncomfortable realization that in order to survive and thrive, individuals must change. In order for learning to occur, they must reach the psychological point where the fear of not learning is greater than the fear associated with entering the unknown. With so many barriers and learning disabilities, can this vision become a reality?

HRD Strategies and Adult Education Practices for Building a Learning Organization

The HRD strategies to create a learning organization are many and include programs that focus on *work redesign, experiential learning, dialoguing, and mechanisms to learn from customers* (Marsick & Watkins, 1994); *systematic problem solving, experimentation, and demonstration projects* (Garvin, 1993); and Senge's (1990) five disciplines: *personal mastery, mental models, shared vision, team learning, and systems thinking*. The framework for these developmental strategies revolves around disciplines in the context of "artistic discipline" that is, as a set of practices which one spends one's life mastering. Adult learning practices integrated with the essence of the strategies or disciplines are the premise for cultivation of a learning organization. Adult education practices applicable to HRD strategies for building learning organizations are summarized in figure 2.

HRD Strategy	Source	Adult Education Practice
Work Redesign	Marsick & Watkins	Action Learning
Learning from others	Marsick & Watkins Senge	Action Learning
Mechanisms to learn from the customer	Marsick & Watkins	Action Learning
Systematic Problem Solving	Garvin	Action Learning
Team Learning	Senge	Action Learning Cooperative Learning
Experimentation	Garvin	Experiential Learning
Learning from past experience	Garvin	Experiential Learning
Transferring knowledge	Garvin	Transformative Learning
Personal Mastery	Senge	Critical Reflection
Mental Models	Senge	Critical Reflection
Building Shared Vision	Senge	Critical Reflection Dialoguing Transformative Learning Cooperative Learning
Dialoguing	Marsick & Watkins Senge	Transformative Learning
Transferring Knowledge	Garvin	Transformative Learning
Systems Thinking	Senge Marsick & Watkins	Transformative Learning

Figure 2. Adult education practices applicable to HRD strategies for building learning organizations.

According to Mezirow, the practice of *action learning* is highly suited to helping employees learn in today's rapidly changing organizations. Action learning provides a framework for learning from experience that involves critical reflection in group learning. This practice would benefit work redesign programs, learning from customers, demonstration projects and all *team learning* strategies. Working on "real Life" problems in groups teaches people how to work collectively to solve systemic problems. Team learning involves thinking with insight about complex issues while members trust and are aware of other members. Alignment of the team is essential for the team to learn and grow. Team learning is the process of aligning and developing the capacity of the team to create the results they have envisioned (Senge, 1990).

Experiential learning, learning from experience and reflecting on that experience to develop new skills, new attitudes or new ways of thinking, will aid organizations as they review successes and failures systematically. It creates "a mind set that enables companies to recognize the value of productive failure as

contrasted with unproductive success" (Garvin, 1993, p. 86). Successes in work redesign, systematic problem solving, and experimentation will be impacted by experiential learning.

Critical Reflection and dialoguing are key to development of Senge's (1990) disciplines of *mental models, personal mastery,* and *building shared vision.* Mental models are the deeply ingrained assumptions and paradigms that influence how we understand and act in the world (Senge, 1990). Critical reflection is the central process in transformative learning. It is through critical reflection that individuals learn to question and then replace or reframe assumptions (Cranton, 1996). Critical reflection will help individuals and learning organizations desimplify and expose their mental models, create an atmosphere of openness, and make decisions based on merit with the best interests of the organization and system in mind. Critical reflection is significant as people develop personal mastery (clarification of personal vision) and continue to expand their ability to create the results they want. Through dialogue individuals build shared vision which pulls the organization and it's people toward the goals they truly want to achieve.

Systems thinking ties all the other disciplines together and offers a set of tools to understand complex organizational issues. Systems thinking, along with transformative learning, alters the individual's predominant ways of thinking in order for them to understand and manage in a world of increasing inter-dependency. Mastering systems thinking helps them see how their actions have shaped their current reality and that transformation develops the confidence that really can create a new reality in the future (Senge, 1990). Mezirow (1990) states that learners who share in this experience can affect change by affiliating with like-minded persons who are devoted to change, by changing inter-personal relationships, and by changing the system collectively. Transformative Learning is essential for the development of systems thinking and the mastery of all the disciplines and strategies for developing a learning organization. As Roger's emphasizes that self-actualization of the learner is the goal of educating a fully functional person (Jarvis, 1995); I see systems thinking as the self-actualization of the learning organization to become a fully functioning organization.

What fundamentally will distinguish learning organizations from the traditional authoritarian "controlling organizations" will be the mastery of these disciplines and the continued use of these strategies. When people work on the mastery of these disciplines, it enables them to overcome the *learning disabilities* within the organization (Senge, 1990).

Conclusion

The barriers and learning disabilities abound within today's organizations and the transformation from hierarchical to democratic, from individualistic to team, from tunnel vision to systems thinking is a slow evolutionary process. Organizations seem to be in a constant state of inconsistency and encounter innumerable stresses that threaten their survival. They are confronted with agile competitors, demands for higher quality at lower cost in a global marketplace, and the shortened life span of technology and information. The current reality with all its problems and barriers necessitate a lofty vision for HRD departments. HRD departments, in partnership with other strategic functions of organization, must subscribe to the disciplines themselves in order to transform the entity. Transformative learning, action learning, experiential learning, and critical self-reflection are primary practices of adult education that have the capacity to optimize the development of the learning organization. Transforming an organization into a learning organization is a sustainable vision for HRD. That transformation of the organization's capacity for learning and thinking systematically has the capacity to evolve given the application of adult learning practices.

References

Cranton, Patricia (1996). Professional Development as Transformative Learning, San Francisco: Jossey-Bass.

Garvin, David A. (1993). Building a learning organization, Harvard Business Review, July-August 1993 pp.78-91.

Jarvis, P. (1995). Adult & Continuing Education: Theory and Practice,(pp.83-100). London: Routledge.

Knowles, M. (1973). The Adult Learner: A Neglected Species, Houston: Gulf.

Hiemstra, R. and Brockett, R. (1996). From behaviorism to humanism: Incorporating self-direction in learning concepts into instructional design process.(On line) Oklahoma Research Center for Continuing Professional and Higher Education, University of Oklahoma.

Marsick, V. (1990). Action Learning and Reflection in the Workplace. In Mezirow, J. and Associates, (1990). Fostering Critical Reflection in Adulthood, pp.23-46. San Francisco: Jossey-Bass.

Marsick, V. and Watkins, K. (1994). The learning organization: An integrative vision for HRD. Human Resource Quarterly, 5, pp.353-360.

Mezirow, J. and Associates, (1990). Fostering Critical Reflection in Adulthood, San Francisco: Jossey-Bass.

O'Hara, M. (1994). About humanist psychology. (On line) Available AHP Web site.

Schein, E. (1996). Can learning cultures evolve? The Systems Thinker 7 (6). August 1996. pp.1-5.

Senge, P. (1990). The Fifth Discipline, New York: Doubleday.

Smith, Robert M. (1990). Learning To Learn Across The Life Span, San Francisco: Jossey-Bass.

Watkins, K. and Marsick, V. (1993). "Building the learning organization: A new role for human resource developers." Studies in Continuing Education, XIV (2).

Watkins, K. and Marsick, V. (1995). The case for learning. Academy of HRD 1995 Conference Program.

Sheila McCutchan
Training & Education Manager : Dana Corporation
6805 Sunny Slope Drive
Maple Grove, Minnesota 55311
email: Sheila.M.McCutchan-1@tc.umn.edu

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education
Michigan State University - October 15-17, 1997

RELATIONSHIP BETWEEN PRODUCING PUBLISHED RESEARCH AND STUDENT EVALUATIONS OF TEACHING OF UNIVERSITY FACULTY

James H. McElhinney, Jean Anderson Fleming of Ball State University

ABSTRACT

A *" meta-analysis of 58 studies demonstrates that the relationship is zero"* (p. 507).between research and university teaching(italics in the original). Research is evidenced by publication and teaching is evidenced by student evaluations.

This zero relationship between published research produced by university faculty and student evaluation of faculty teaching which contradicts widely held belief is reported in an article by John Hattie and H. W. Marsh in the *Review of Educational Research*, Winter 1996, Volume 66. Number 4, pp. 507-542.The authors were thorough and scholarly in both their meta-analysis and in their narrative analysis of the 58 research reports studied. "On the basis of 498 correlations from the 58 studies (the correlation) was .o6...The resounding message is that there is very little variance, anywhere, between research and teaching." (P. 525) The zero relationship also raises questions concerning the rationale for faculty personnel practices which are followed widely by universities.

Building on this meta-analysis of existing research we recommend a model for gathering evidence to answer the research question, "Under what conditions is there a positive relationship between the research activities of a university faculty member and the quality of that university faculty member's teaching?" Our expectation is the influence exists and will be positive for some faculty members, with some content, in some contexts, and with some learners.

INTRODUCTION

The meta-analysis of research finding of a zero relationship between published research and effective teaching at the university level is a research issue at this conference for at least three reasons. For one reason, the conclusion reached is in conflict with the findings of Neumann(1992) and others,"that all (faculty members) in her sample were in no doubt about the existences of a nexus between research and teaching and they believed that this conviction was shared by most of their colleagues" (p.511). If "most" university faculty believe there is a positive relationship between publishing research and student approval of their teaching does whether the belief be true make any difference? Do faculty act as if there is a relationship irrespective of the actual relationship? Second, many universities' personnel policies require demonstrated faculty success in both publications and teaching as components for faculty progress toward tenure, for promotions and for merit pay, particularly at the graduate level. Are the two expectations inter related? The third reason the relationship is an issue is that several politicians seem to have concluded that the "real" work of university is teaching and that time spent by faculty on research should not be accepted as justification for a reduction in teaching responsibilities. These politicians' views are reported in the news media and have influenced the funding of state-assisted universities. Politicians charge that university faculty are being allocated too much credit for time spent on research and spend too little time on teaching.

Universities claim their major responsibilities are teaching, research and service. These three areas are also major components in the process and content of adult, extension, community, and continuing education. Most faculty, including many of those who assume teaching is an art, also see both the content and the processes of teaching as grounded in numerous skillful, professional blends of research and in the practical wisdom of effective practice.

RELATIONSHIPS BETWEEN RESEARCH AND TEACHING

Hattie and Marsh, in their meta-analysis of the 58 research articles, provided three arguments supporting a *negative* relationship between quality in research and teaching. One, there is limited "time, energy, and commitment" for faculty to do both teaching and research well (p. 508). A second argument was "the two activities require contrary personality orientations that are contrasting" (p. 510). A third argument supporting a negative relationship was that "teaching did not contribute significantly to overall salary, whereas research...did" (p. 511).

Hattie and Marsh provided two arguments supporting a *positive* relationship. One, argument similar to the statement above, was "academics believe that an active research interest is essential if a person is to be a good university teacher (p. 511). The second argument was the "values associated with both good teaching and good research are claimed to be high commitment (perseverance, dedication, hard work), creativity (imagination, originality, inventiveness), investigativeness, and critical analysis (Woodburne 1952)." (parentheses are in the original. p. 512).

Hattie and Marsh provided three arguments advocating a *zero* relationship between producing published research and high ratings by students on teaching. One argument was that "research is seldom driven by curricular considerations" (p. 513). A second argument was "based on the notion that researchers and teachers are different types of people" (p.513). The third argument for zero relationship was that research could follow the interests of funding agencies and teaching could focus on the needs of students (p. 514).

The quality of Hattie and Marsh's meta-analysis of 58 pieces of research is so convincing that we can generalize that there is no relationship between research and teaching that is so powerful or so inevitable that a relationship is discernable using their definitions and methods. Nor has past research established the absence of the potential for active involvement in research to enrich teaching and the product of teaching, learning.

FOCUS THE RESEARCH

To greatly narrow the focus of the research question we propose that subsequent research move from including published research of all university faculty to focusing on just research in the discipline of education. Because much of formal adult education is at the graduate level we propose that the teaching studied be further limited to the teaching at graduate level.

THE RESEARCH QUESTION

Hattie and Marsh state the research question in both global and in absolute, yes-or-no, terms. Their findings apply to university research published by all faculty across all disciplines and to student evaluations of all university teaching of those faculty who publish research. Hattie and Marsh's research statement and methodology seem to not allow for the possibility that positive, negative or neutral relationships between research and teaching may exist under some conditions but not others.

We propose that progress toward finding a possible research/teaching interaction, if one exists, may be made by restating the research question. One step beyond Hattie and Marsh's work toward precision in research is to state the research question as: **"Under what conditions is there a positive relationship between the research activities of a university faculty member and the quality of that faculty member's university teaching?"**

DEFINITIONS

The restated research question requires definitions different from those used by Hattie and Marsh. The definition of a faculty member's "research activities" must include behaviors beyond successful publication. The definition of "quality of that faculty member's university teaching," must go beyond positive students' end-of-course evaluations.

That Hattie and Marsh found 58 reports of research using the two imprecise measures of research and teaching is convincing evidence that these broad measures are widely used. Publication was evidence of completing research. Responses of students to end-of-course instruments were used as evidence of quality in teaching. Often universities, including the one at which we teach, uses these broad but questionable measures. Yet frequency of use of a particular form of evidence may not mean accuracy or precision in definition.

We spent valuable time at examining the efforts of others at the complex process of developing satisfactory, yet comprehensive definitions of research and of teaching. We concluded that it is impossible to define with precision the complex constructs of **research** and **teaching** because each occurrence of either research or of teaching is unique in important ways. Each occurrence of research or teaching is strongly shaped by the *content* specific to the individual research or teaching event. Each occurrence of either must be appropriate to the specific *context* in which it is occurring. Each occurrence of either must be appropriate to the *personnel* involved, and each occurrence of either must accommodate the research or the teaching *competencies* of the individual implementers. We concluded that research and teaching are constructs in constant states of evolution and that universally acceptable definitions are not possible and probably not desirable. Yet we must live with generalizations--with constructs that are generally dependable but alert that our current context may be the exception.

The meta-analysis of Hattie and Marsh does not state directly but, by omission of a statement to the contrary, we are assuming they limited their definition of research to quantitative research. Meta-analysis as we understand it does not readily accommodate

qualitative research. Also, Hattie and Marsh combined the entire range of published research by university faculty as if publications across disciplines and across journals were equivalent publications. They seemed to combine the student evaluations of teaching using an unstated assumption that all course evaluation instruments had enough in common to be combined safely and all student opinions of teaching were equally dependable.

RESEARCH AND TEACHING AS HUMAN CONSTRUCTS

It is obvious that individual pieces of research and individual semesters of teaching are human constructs and that they vary widely in quality. (In another context we would argue that each piece of research and each teaching experience is unique in important ways.)

Because of the variations across research and in the art of teaching it is reasonable to hypothesize that there may be identifiable positive relationships between practicing research behaviors and practicing the behaviors of teaching at some levels of quality. The reasonableness of a positive relationship increases when we consider that much of the content of teaching and much of the methodology of teaching are influenced by, if are not the direct result of, the findings of research.

We considered and rejected several possible ways of moving beyond the research of Hattie and Marsh and decided to focus on attempts to identify ways the practice of research by a faculty member might enhance the quality of her or his teaching. For the rest of this paper we will propose possible questions to include in designs of research that might move us toward a more accurate understanding of the *potential* for building or for identifying a positive relationship that justifies a faculty member spending important effort in completing selected research in order to teaching more effectively.

BUILDING ON THE RESEARCH OF MATTIE AND MARSH

Still the question of the research--teaching relationship is so crucial to the purposes of the university that the possibility of the relationship must be pursued.

From all the complexity of the term **teaching** we settled on one statement. An important purpose of teaching at the graduate level in adult, continuing and community education is to change some of the important behaviors of learners.
From all the complexity of the term **research** we settled on one statement. Research is a systematic manner of asking intelligent questions about important topics that yields dependable answers.

Using these two admittedly inadequate definitions we propose the following actions and questions as illustrative of components in the design of research that will build on what is known. The proposed research is claimed to produce evidence useful in identifying ways that use research to enhance teaching--teaching that enriches the personal and professional lives of graduate students as learners.

TENTATIVE PROPOSED RESEARCH DESIGN TO BUILD ON THE META RESEARCH OF HATTIE AND MARSH.

We propose that three major populations serve as sources of evidence to be used in search of conditions and actions in which participation in producing research enhances the effectiveness of the faculty-researcher's teaching. These three populations are; 1.effective teachers, 2. effective researchers who also teach effectively, and 3.successful adult students of faculty who are effective teachers and effective researchers.

We suggest possible questions to be used with individual EFFECTIVE TEACHERS as one source of evidence. Lack of space prevents supplying a complete protocol.
We propose the interview as the method most likely to provide evidence revealing how effective teachers use research productively and constructively in their teaching.
Interviews allow faculty to respond orally and most are fluent orally. Interview questions can tell informants what to talk about but not what to say. Interview questions can require informants to provide evidence yet leave the judgments of the meanings of the evidence to the researchers. Skillfully constructed questions can stimulate the development in informants of insights into and accurate reporting of their own behaviors. Skillful questions can stimulate the informant to provide *evidence* which the researcher will *report* and *analyze*. The analysis process used by the researcher can be uniform across informants. Both the evidence and the uniform analysis process can be shared with the reader of the research report.

EXAMPLES OF INTERVIEW QUESTIONS TO BE USED IN RESEARCH
The following questions are illustrative of interview questions for teachers. The questions have the potential to stimulate teachers to report actions they have taken which will reveal teacher use of research in their teaching.

I. Possible interview guide, with rationale, for individual effective teachers (faculty) to gather indirect and direct evidence about the research basis for their <u>teaching actions</u>:

A. Interview questions.

[Teaching is a very complex blend of art and science. Often teaching is planned in isolation from learners but conducted in moment to moment interactions with learners. Often, the flow of events in teaching occur quickly with limited opportunities for reflection on the subtleties being utilized to stimulate learning. Because of the complexity of teaching/learning transactions informants may respond more thoughtfully if given reflection time. Consider sharing copies of these questions with teachers ahead of the actual interview. Teachers may give more thoughtful and precise responses if given time to reflect--to practice the self awareness needed to provide reliable responses to these questions. It may be wise to share these questions with the informant in written form ahead of the actual interview.]

1. Outcomes produced by teaching-

a. Reflect for a long moment on the adult students who are studying with you at the present time. From the students that you bring to mind identify three that you judge are highly successful in terms of the purposes of the course for which they are enrolled. Place the names of these three in alphabetical order. Now, using the second student as arranged alphabetically please respond to the following questions.

b. (Reporting question)-- Please describe what this student *does* that caused you to

identify her or him as a successful student.

[The theory is that the informant will report the behaviors of the student that caused the teacher to identify this student as 'successful'. The teacher's report is *evidence*. The researcher will make the judgments about the meaning of the behaviors reported. Thus the researcher, not the informant, is deciding the research meaning of the behaviors reported.]

c. (Judgment question)--What are these characteristics of this student's behaviors that make the behaviors dependable evidence that the student is highly successful?

[Teacher reports the reasoning used in making her or his judgments about the thinking she or he used in deciding what student behaviors are evidence of success.]

d. (Judgment question)--The questions are increasingly demanding of you. Based on the evidence you have available, please describe the important learning experiences that contributed to causing the student to act in the ways you are accepting as evidence of student success.

[This question may generate a paragraph-sized response. The evidence will require/allow extensive analysis by the researcher.]

e. (Judgment question)--What stimuli (learning experiences) have you deliberately provided as a teacher that were important components in producing the learning experiences that contributed in meaningful ways to causing the student to behave in ways you are accepting as evidence of success at purposes of the course?

[Again, the teacher's response may be complex and include speculation. Researcher can add clarifying questions to stimulate more detailed responses.]

f. (Judgment question)--In addition to the learning experiences you provided what additional stimuli probably contributed to the successful student's acquired new behaviors?

[This question assumes that how the overall behavior of a graduate student changes with the acquisition of a new competence results from an interaction of the learning stimulated by the teacher, the learning the student brings to the class and the learning experiences stimulated by others in the class. This interview question can allow for the competencies and attitudes the student brought to the learning experience--allow for the role that the student plays as her or his own teacher.)

Space limits examples of further interview questions for researchers or interview questions for graduate students that would allow researchers and students to contribute evidence on which researchers could base judgments about the influence of research actions of faculty can and do contribute to the quality of teaching and student learning.

BIBLIOGRAPHY

Neumann, R. (1992). Perceptions of the teaching-research Nexus: A framework for analysis, *Higher Education*, 23, 159-171.

Hattie, John & Marsh H. W. (1996) The Relationship Between Research and Teaching: A Meta-Analysis, *Review of Educational Research*, 66-4, 507-542.

James H. McElhinney, Professor of Curriculum, Educational Leadership, T.C. Ball State University, Muncie IN 47306.

Jean Anderson Fleming, Assistant Professor of Adult Education, Educational Leadership, T.C. Ball State University, Muncie IN 47306.

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education, Michigan State University - October 15-17, 1997.

JOURNAL WRITING AS A FORM OF PROFESSIONAL DEVELOPMENT

Richard A. Orem

ABSTRACT

Continuing and effective professional development is a common concern of most program administrators and professional educators. Effective professional development usually means that not only does it have immediate impact on the work of the professional educator, but it has a long lasting impact. Unfortunately, such effective professional development activities are rare and, in turn, costly to the organization. The purpose of this study is to demonstrate a form of effective professional development which is also cost effective, that is the reflective journal. In this study 50 participants were asked to keep a reflective journal. Eighteen of these participants were secondary science and math teachers enrolled in 18 semester hours of graduate level course work stretching over 12 months and leading to a certificate in teaching English as a second language or bilingual education. The remaining participants were enrolled in a semester-long graduate course in adult education. Some of these participants were already admitted to a master's or doctoral program in adult education. Most of the others were seeking admission to one of these programs. Journals were collected periodically throughout the period of the study and again at the very end of the program or semester. Analysis of the journals revealed the inherent difficulty of most to go beyond a superficial reflection of their professional lives. It is apparent from these samples that many of these practitioners are not only unaccustomed to writing in general, but journal writing in particular, and cannot automatically develop their own ability to use this technique to transform their learning. For a journal to be truly an instrument of transforming personal learning, dialogue needs to take place frequently, and the learner needs continuing assurance of the safety of expressing what could be critical comments to someone who has power to evaluate performance unrelated to the journal itself.

INTRODUCTION

Professional development activities have been a highly recognized feature of professional practice for many years. Grants and contracts often recognize the importance of continuing professional education by allocating significant percentages of total funds to professional or staff development activities. Yet, a common lament is that in spite of the financial support for such activities, the long-term impact of staff development is negligible. Staff development activities are frequently characterized as not responding to the needs of individuals. This has certainly been a major criticism of mandatory continuing education activities.

Schön (1983) was one of the first to examine the concept of what it means to be a competent professional by asking "what is the kind of knowing in which competent practitioners engage (p. viii)?" In asking this question he also critiqued the primary

mission of universities, a primary source of professional knowledge, by stating "they are institutions committed, for the most part, to a particular epistemology, a view of knowledge that fosters selective inattention to practical competence and professional artistry (p. vii).

As an academic, I am confronted by this challenge almost daily to provide meaningful professional development activities to facilitate the process of acquiring professional competence for my graduate students. Yet, I know that as an academic I must also act within parameters imposed by the university, by the profession, and by my own experience, thereby limiting the practitioner to a particular way of knowing. What is missing in this emerging picture of professional development is the necessary opportunity for both novice and experienced professionals to reflect on their practice, thereby better understanding their own epistemology of practice, or their own way of knowing which can inform, and even transform, their practice.

PROBLEM

More than 20 years of experience in professional development activities in schools, universities, and adult basic and continuing education have taught this researcher that a common problem faced by professional educators is the lack of purposeful reflection on their professional practice. The culture of the workplace experienced by many educators can be characterized by action and reaction. In spite of espoused support for team building and collaboration, established norms work against the practice of encouraging reflection, of making meaning of professional practice.

PURPOSE

The purpose of this study was to both examine and encourage the reflection of several groups of practitioners as they engaged in graduate studies designed to specifically address their needs as professional educators. The means for gathering these reflections was through a simple device called a reflective journal. The reflective journal provides practitioners the opportunity to reflect privately on their daily lived work experiences, yet most practitioners have a difficult time engaging in such a simple, yet meaningful, activity.

RESEARCH QUESTION

The research question for this study is stated in two parts:

1. How does a reflective journal enable the practitioner to improve professional practice in addition to, or in place of, organized group staff development?
2. How does the practitioner begin such an activity?

IMPORTANCE TO THE PRACTICE OF ADULT EDUCATION

Related to Schön's (1983) pioneering study of professional competence, how we make meaning of our lives has become a central concept in the study of adult learning (Mezirow, 1990). Finding meaning in our lives requires time for personal reflection. This opportunity for reflection, in turn, can be structured to provide adult learners a framework within which to examine how they learn, and, by extension, how they potentially transform their learning into action in the work place.

The application of writing as a tool for making meaning can be found in a number of current practices in adult education. For example, a popular technique in adult basic education, known as the language experience approach, advocates using the student's own oral language as a basis for instruction of literacy skills. Advocates of this technique report success with students who are motivated by the thought of seeing their own language in print. Freire took the concept to another level by advocating the use of students' language in making meaning of their lives. He introduced into our vocabulary the concept of personal empowerment as a result of learning to read and write. Recognition is made of the ability of the learner to generate new knowledge through reflection on life circumstances.

With the increased attention on educational reform in the US initiated in the 1980s, educators have demonstrated the power of journal writing with learners of all ages and language backgrounds (Fulwiler, 1987). Dialogue journals have become popular in English as a second language classes for students of all ages with limited oral language skills (Peyton and Reed, 1990). Second language teacher educators have discovered that what is a powerful tool for second language learners can also be a powerful tool for examining the professional development of the second language teacher. Richards and Lockhart (1994) identified teaching journals as a simple strategy to help classroom teachers examine their professional practice. Numrich (1996) examined the experience of 22 novice teachers as presented in their practicum diary entries.

Others have commented on the value of journals as tools for "bringing together the inner and outer parts of our lives" (Lukinsky, 1990, p. 213). To this end, Progoff (1992) developed the concept of the intensive journal, a systematic approach to self-study which leads to personal renewal. Berthoff (1987) claimed that "keeping a journal is the best habit any writer can have" (p. 11) and went on to describe the purpose and function of dialectical notebooks in trying to achieve a clearer sense of meaning. It is through an examination of these applications of journaling that we can begin to see its relevance to the study of adult learning.

METHODOLOGY

From September 1, 1995 to August 10, 1996, this researcher coordinated a professional development program which provided 18 semester hours of graduate credit to a cohort of 18 secondary math and science teachers who were seeking additional certification to teach

English as a second language. As part of the requirements for the course work, these teachers were asked to keep a reflective journal over the duration of the program, a journal which included responses to class discussions, questions raised by outside reading, and reflections on changing classroom practices as a result of their interactions with other cohort members. These journals were collected periodically so that instructors could respond in writing to what the participants had written, sometimes answering questions, sometimes asking questions in turn, sometimes offering their own observations in response to an observation made by the journal writer.

In addition, this researcher required journals of 32 adult learners enrolled in three adult education graduate courses. These 50 adult learners, ranging in age from 24 to 60, represented practitioners working in various adult education contexts, as well as adult learners seeking initial entry into the adult education field. Ten of these journals were completed in the summer of 1996. The remaining 40 journals were completed by December 1996.

FINDINGS

Analysis of the journals reveals a resistance by most to go beyond a superficial reflection of their professional lives. It is apparent from these samples that practitioners unaccustomed to journal writing will not automatically develop on their own the ability to use this technique to transform their learning. For a journal to be truly an instrument of transforming personal learning, dialogue needs to take place frequently, and the learner may need to be convinced of the safety of expressing what could be critical comments to someone who has power to award a grade to their overall performance.

APPLICATIONS OF FINDINGS TO PRACTICE

The practice of journal writing in this study demonstrated a potential for positive reinforcement of learning by many of the adult participants. Moreover, in the case of formal learning contexts, those adult learners who are comfortable with the activity tend to demonstrate a greater depth of learning, and a more positive affinity for the subject matter.

Journal writing can be incorporated into a variety of adult education activities. However, it was evident from this study that learners tend to benefit more from the practice of journal writing if they are given active guidance and positive reinforcement. Journal writing can be incorporated into traditional staff development activities, and can become the focal point of group activities on a formal or informal basis. An effective application of journal writing can convince practitioners of their own innate ability to make meaning of their professional lives.

As effective as journals may be, you can't assume that all journal writers know how best to get started. Therefore, let me offer some guidelines:

1. Ask students to buy small notebooks with which to keep track of thoughts during the day. These notebooks should be small enough so that the learner can carry it easily during the day.
2. Set aside a specific time each day at which to write, referring to notes kept in small notebooks. It is important to keep a regular time in order to establish a routine. The hardest part of this activity is establishing the routine.
3. Explain that journals are neither diaries nor class notebooks. They borrow features of both. When done as part of a course, participants tend to use it as a way of keeping notes from the course. They do not attempt to reflect on their experiences. It may even be necessary to provide participants with prompts until they become self-starters.
4. They will be counted but not graded. When done as part of a course, participants will be concerned about how the instructor evaluates language mechanics. Stress that mechanics are not evaluated, only the fact that they have maintained the journal and made an effort to reflect on their lived experience.

Characteristics of good journals, what Fulwiler (1987) refers to as formal features, include:

1. Frequent entries: the more often a journal is written in the greater the chance to catch one's thoughts.
2. Long entries: the more writing one does at a single sitting the greater the chance of developing a thought or finding a new one.
3. Self-sponsored entries: how often a student writer initiates writing without teacher prompts.
4. Chronology of entries: the key to journals is the location of each entry in a particular time; good journals have systematic and complete chronological documentation (p. 3).

Those responsible for reading journals should remember that the content of journals is confidential unless the journal writer gives express permission for others to read. Avoid evaluating journals on the basis of mechanics. Journal writers should not have to worry about accuracy of language mechanics. Rather, emphasis is to be placed on the development of ideas. Once the habit of journal writing is achieved, the writer will begin to realize the power of reflection and its positive influence on generating knowledge and competence in the workplace.

REFERENCES

Berthoff, A.E. (1987). Dialectical notebooks and the audit of meaning. In T. Fulwiler (Ed.), The Journal Book (pp. 11-18). Portsmouth, NH: Boynton/Cook.

Fulwiler, T. (Ed.). (1987). The journal book. Portsmouth, NH: Boynton/Cook.

Lukinsky, J. (1990). Reflective withdrawal through journal writing. In J. Mezirow, et al. (Eds.), Fostering Critical Reflection in Adulthood (pp. 213-234). San Francisco: Jossey-Bass.

Mezirow, J. (1990). How critical reflection triggers transformative learning. In J. Mezirow, et al. (Eds.), Fostering Critical Reflection in Adulthood (pp. 1-20). San Francisco: Jossey-Bass.

Numrich, C. (1996). On becoming a language teacher: Insights from diary studies. TESOL Quarterly, 30, 131-153.

Peyton, J.K., and Reed, L. (1990). Dialogue journal writing with nonnative English speakers. Alexandria, VA: TESOL.

Progoff, I. (1992). At a journal workshop: Writing to access the power of the unconscious and evoke creative ability. Los Angeles: Jeremy P. Tarcher, Inc.

Richards, J.C. & Lockhart, C. (1994). Reflective teaching in second language classrooms. New York: Cambridge University Press.

Schön, D.A. (1983). The reflective practitioner: How professionals think in action. New York: Basic Books.

Richard A. Orem, Professor of Adult Continuing Education, Leadership & Educational Policy Studies, Northern Illinois University, De Kalb, Illinois 60115 USA.
rorem@niu.edu

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education, Michigan State University, October 15-17, 1997

HESITATING TO DISCLOSE: ADULT STUDENTS WITH INVISIBLE DISABILITIES AND THEIR EXPERIENCE WITH UNDERSTANDING AND ARTICULATING DISABILITY

Tonette S. Rocco, Ph. D.
The Ohio State University

ABSTRACT

Faculty, students with visible disabilities, and students with invisible disabilities were interviewed on disability disclosure as part of communicating accommodation needs in an institution of higher education. According to the Americans with Disabilities Act, it is the responsibility of the adult with a disability to initiate any conversation about accommodations needed for access to course materials and resources. The findings include reasons individuals with disabilities do or do not disclose, differences in perspectives between all three samples, and a discussion of the particular difficulties individuals with invisible disabilities face during the disability disclosure. Adult educators can assist this population by providing increased opportunities for discussion of disability issues.

INTRODUCTION

Students with disabilities are the fastest growing minority group on college campuses specifically those with invisible disabilities (Brinckerhoff, Shaw, & McGuire, 1993). An invisible disability cannot be "seen" by another person. Examples are learning disabilities, mental disorders, traumatic brain injury, visual and hearing impairments. If the individual with a disability does not disclose disability status and accommodation need(s), then there is no obligation to accommodate on the part of the instructor, institution, or employer (P. L. 101-336). In other words, without a disclosure and request there is no accommodation communication. Self disclosure is "any information exchange that refers to the self, including personal states, dispositions, events in the past, and plans for the future" (Derlega & Grzelak, 1979, p. 152). Self disclosure's importance is derived from the amount of comfort the receiver of the communication receives from the disclosure (Chelune, 1979). One purpose is to increase interpersonal intimacy and decrease interpersonal distance however it can produce the opposite effect, rejection (D. Wright, 1982). It is also assumed to be reciprocal in ordinary social relationships.

The work done on disclosure and disability, most often examines the effect disability has on the level of disclosure of the able-bodied individuals to the counselor if the counselor has a disability and the client does not (Elliott, MacNair, Herrick, Yoder & Byrne, 1991; Elliott, MacNair, Yoder & Byrne, 1991; Stephan, Stephan, Wenzel & Cornelius, 1991). Little research has been done on disability disclosure. Barga (1996) investigated how students with learning disabilities managed disability. Her findings indicate that students selectively disclosed and avoided disclosing. Huvelle, Budoff, and Arnholz (1984) interviewed working professionals with visible disabilities specifically on the issue of disclosure. They found two reasons this group chose to disclose: to indicate "one's own acceptance" (p. 241) of the disability and "to weed out" interviewers with negative reactions to disability. A third study surveyed 213 students with a variety of disabilities, the majority of whom indicated a willingness to disclose to an employer (Friehe, Aune, & Leuenberger, 1996). The data reported here is part of a larger study examining the accommodation communication between students with disabilities and faculty. This paper examines the first step in an accommodation communication, disability disclosure.

METHOD

Two questions were explored: (a) what coping skills have been learned or are needed to enable the communication of accommodation?, and (b) are the emotions expressed and/or felt by adults with invisible disabilities a deterrent to adequate and appropriate communication of accommodation needs? Interview data were analyzed using a constant comparative method to generate grounded theory (Glaser and Strauss, 1967).

BEST COPY AVAILABLE

Three samples were compared; composed of 9 faculty, 8 students with visible disabilities, and 7 students with invisible disabilities. Members of each sample answered questions about disclosure: comfort level, under what conditions, describing the disability, reactions of others, and types of coaching or advice received. Interviews lasted forty-five to ninety minutes. Transcripts from each sample were checked against the audiotapes, read, and read for coding. Several months went by between work on each sample to allow categories to emerge from each sample independently. Comparisons between samples were made after all samples were completely coded, and the categories were written up into descriptive text (Wolcott, 1994).

DISCUSSION

Several issues emerged surrounding disclosure: a) making people feel more comfortable, b) the negative impacts of attitudes and stereotyping, c) power in the disclosure relationship, d) reactions to disclosure, and e) the process of understanding and articulating the disability.

MAKING PEOPLE FEEL MORE COMFORTABLE

The participants with visible disabilities felt that since others could recognize them as individuals with disabilities there was no need to tell them. These participants opened with a joke or remark designed to make the other person more comfortable with two consequences: it relieved the tension the person without a disability felt at not knowing what to say or do; and gave the person permission to satisfy curiosity by asking questions. Since participants with visible disabilities are pre-exposed, their disclosure gives permission to the person without the disability to ask questions and provides some basic rules for engagement between individuals with disabilities and without disabilities. As one participant described the reason to disclose, he said, "If I'm interviewing [I] try to make the interview go a little bit smoother basically to make people feel more comfortable around me. Try to be open with my disability. I know people have questions in their mind about me" (Pat 019-022).

Participants with invisible disabilities had different experiences. Their disclosure did not increase the comfort level of others, instead it exposed them to the full impact of negative stereotypes. As one participant with an invisible disability said, "when you tell people you have a learning disability for some reason that word is synonymous with stupid" (Reba 106). This feeling that instructors would think less of a student disclosing a learning disability was supported by comments faculty participants made. Some faculty participants freely expressed doubt that attention deficient disorder existed. While another participant felt the impostor syndrome was a better explanation for a woman who "claimed" a learning disability when the instructor felt that her class papers were quite well written. According to the participant, the impostor syndrome basically postulates that women feel they aren't smart or capable enough to do higher level thinking and eventually they will be found out as impostors. If learning disabilities are the excuses of poor students, a good student who discloses a learning disability must be mistaken and some other explanation must be in order.

NEGATIVE IMPACTS

Many participants with invisible disabilities described feeling negative emotions like not being believed and being stereotyped as lazy or not smart enough. Participants in the faculty sample described feeling skeptical about students who disclosed having an invisible disability. Some felt the student was trying to get away with something. Others questioned the existence of certain conditions or if they existed the appropriateness of classifying the condition as a disability. The negative attitudes the participants with invisible disabilities experienced were verified when faculty described having these negative attitudes. I don't believe the faculty participants felt these attitudes were damaging to students for several reasons: (a) a strong belief in their own ability to mask their emotions, (b) not realizing these were negative views based on stereotypes or prejudice, and (c) feeling so secure in the researcher role as to possess a legitimate right to question the existence of certain disabilities. This last assumption the right to question another "expert's" diagnosis had little to do with the fact that the participant's research area and training had nothing to do with adults with disabilities.

In reality instructors were not good at masking their emotions. These emotions were felt by the students, increasing their apprehension. Intimidating situations can cause the student with an invisible disability not to disclose. Sometimes the student will try to make it without any help in an attempt to be "just like everyone else" believing that instead of "leveling the playing field" accommodations provide advantages to them. Certain invisible disabilities such as attention-deficient disorder and learning disabilities foster low self esteem, tentativeness, and a fear of exposing oneself to ridicule (Reiff & Gerber, 1994). The standard definition of a learning disability includes average or above average intelligence (Reiff, Gerber, & Ginsberg, 1993). Imagine being smart enough to know you don't get "it" but not capable of articulating what "it" is. The student participants expressed feelings of self doubt and believing they had to prove themselves. The impact of negative faculty attitudes combined with the student's negative self image created a hostile environment for the student.

POWER TRIPS

Student participants felt they were disclosing to a more powerful other in most situations. These more powerful others were instructors and interviewers, one determines a student's grade while the other determines the interviewee's chances of employment. One student participant expressed her feelings this way,

> Sometimes I feel like they're just being nosy and rude then I won't discuss it and it's not a point of I'm not comfortable talking about it. It's a point of I don't think that they really want to know. It's more of a power trip on their part. (Cat 067-069)

Cat has disclosed several times, requesting assistance at the library or for accommodations from an instructor. Instead of being helped, she was called a liar. She has a visual impairment that makes it impossible for her to read a book or computer without much magnification, yet she can still go wherever she needs to on campus without the assistance of a cane or dog. The person disclosing is less powerful than the person receiving the information because the person receiving the information can chose whether or not they are going to believe the truth of the information and the honesty of the person. It is much more difficult to believe in things we cannot see, such as invisible disabilities.

The stigma attached to being different also gives power to the person whose characteristics fit the majority's view of what is normal (Goffman, 1963). The majority of instructors encountered by these students fit this view of normal: white, male, middle-class, heterosexual, and without disability. Beyond that there is the problem of proving something exists which cannot be seen. Two faculty participants admitted they found it easier to be hard on students with invisible disabilities. They said because they couldn't see the disability, their emotional state was not affected. Emotions that did surface were negative: the student might be trying to get over on them, or was making excuses for incompetence. Students with visible disabilities evoked feelings of sympathy, pity, and the desire to help from faculty participants. This is not to say that individuals with visible disabilities are more powerful than individuals with invisible disabilities. Individuals with invisible disabilities are disbelieved at times when they disclose and request an accommodation. These individuals can also choose to hide their disability until a situation forces them to disclose. Individuals with visible disabilities are rarely disbelieved and can rarely hide their disability from others. The more powerful other is the person receiving the disclosure. The instructor or employer has the power to accept, reject, or question the accommodation and/or the disability. The receiver's belief system concerning the worth and integrity of a person with a disability influences the reaction.

REACTIONS TO DISCLOSURE

Faculty participants described efforts to help students with visible disabilities in a variety of ways, such as providing copies of notes without being asked or offering independent studies in lieu of participation in the original course. These instructors believed they were simply making an offer of assistance. This desire to be helpful places the individual with a disability in a situation of need and the instructor without a disability is there to help and knows what type of help is best (Goffman, 1963; Kleck, 1968; Makas, 1988). A standard for misguided assistance is if the assistance interferes with the quality of the educational experience or the

independence and self reliance of the adult with the disability then it is inappropriate. One measure of interference is to reflect on whether or not the same offer would be made to a student without a disability. As in the case of the instructor and the class notes, his assistance was misguided as long as the assistance was only directed at the student with a disability. When the instructor was prompted to make the notes available to all students, he improved access to the course materials for all.

Offering the option of an independent study for a student with a disability in the belief that the student would be better off is a misguided offer of help. This same instructor would have been appalled if he had heard of this offer being made to African American students whose civil rights movement fought against the principle of separate but equal. Legal principles established during this civil rights movement became part of the foundation for laws protecting individuals with disabilities (Brinckerhoff, Shaw, & McGuire, 1993). Classroom environments supply rich and varied opportunities for learning from the instructor and fellow students. The faculty participant was simply trying to be considerate, thinking that an international student or a student with a disability would not "get much" out of being in the classroom. The student had a vision impairment. The course included a session on reading body language so the instructor assumed the student could not learn what she could not see. The student was offended by this implication and the suggestion that she skip the session on body language. This instructor learned several things from his actions: (a) a disability doesn't mean a student will not gain from the classroom experience; (b) students with disabilities can become class leaders by virtue of personality and preparedness; and (c) can add value to the class experience. This instructor reflecting on his assumptions was transformed by what he learned broadening his teaching style. These were good outcomes. Yet if he had not been open to change after the student's disclosure, he may have insisted she take an independent study making the disclosure very uncomfortable for both of them.

UNDERSTANDING AND ARTICULATING DISABILITY

The action of requesting assistance or being helped without requesting it places the person offering or being asked for assistance in a position of relative power over the individual with a disability. Asking for help or finding help can be problematic simply because the individual is not familiar enough with his or her own disability to know what information to disclose, how to disclose the information, or to whom. This difficulty causes the individual with a disability to appear insincere and inarticulate.

This can happen to any adult recently diagnosed with a medical, cognitive, or mental disorder. For individuals with visible disabilities or physical disabilities there are frequently support groups, rehabilitation programs, and schools to train the newly disabled in living skills. Their involvement with therapists, counselors, doctors, and concerned, questioning family members provides a rich source of discussion opportunities which increases their knowledge, develops new skills and compensation strategies for lost abilities. Participants with invisible disabilities had problems with understanding how, when, and how much to disclose. From their responses emerged seven causes of adult students with invisible disabilities (a) hesitating to disclose, (b) failing to understand the nature of their disability, or (c) being less than articulate about their accommodation needs. Seven rationales for the problem of understanding the mechanics of disclosure emerged from the data. The following discussion begins with these seven rationales followed by the mechanics of how, when, and how much to disclose.

Not Understanding the Mechanics

First, there is less known about adults with learning disabilities because most research is conducted on children. Research on learning disabilities in childhood has been increasing over the past twenty or thirty years, but still there is much to learn. For years it was believed that adults outgrew learning disabilities. This belief has been rectified through increased research in the past ten years (Gerber & Reiff, 1994, Reiff & Gerber, 1994).

Second, the person making the diagnosis may not communicate the information understandably to the client which could be the fault of the counselor or the client. People just being diagnosed would have little or no

context for the information received and not yet have learned communication or compensation skills. The disability itself also impacts the individual's capacity to understand and process the information presented by the counselor (Reiff & Gerber, 1994).

Third, participants with learning disabilities interact with a much smaller group of professionals consisting of a diagnosing psychologist, physician, and counselor from disability services. Typically, these interactions do not last throughout the person's life. There are a limited number of support systems and information resources available to these adults.

Fourth, information and opportunities for discussion do not exist for individuals with many types of invisible disabilities as they do for individuals with many types of visible disabilities. This is due to the fact that anything that cannot be seen or described in visual terms is difficult for many people to comprehend, including the person being diagnosed. In essence, conversations always have to be initiated by the person with the invisible disability. Since most people have little knowledge and may be suspicious of invisible disabilities, it is less likely that a satisfactory conversation will ensue.

Fifth, difficulties with cognitive processing inherent in a variety of invisible disabilities (learning disabilities, traumatic brain injury, mental disorders) affect the way in which the person receives, interprets, and encodes the information about their disability. These same difficulties will affect the way the individual is able to talk about the disability. One participant felt a need to start thinking about her candidacy exam before she had satisfied many incomplete course grades. She was unable to realize that she needed to explain to her advisor that she needed (a) to begin to develop a context; (b) to plan ahead; (c) to discuss this issue with a knowledgeable other; and after these things were settled in her mind, (d) to go back and finish the other steps. Since she couldn't give her advisor this background for her request, the advisor believed she was unrealistic, impractical, and irresponsible, causing frustration so great the student participant would leave the office in tears.

Sixth, there is much skepticism about the validity of cognitive disorders prevalent in society. The stigma attached to the skepticism may increase the person's hesitancy to discuss the disability with others for fear of being labeled or having their worth diminished. A member of the President's Committee for the Employment of People with Disabilities, wrote,

> Today, I am often ashamed to say that I have learning disabilities, despite having spent the last decade promoting pride in that term and understanding of its meaning. The term *learning disabilities* (emphasis in original) continues to conjure images of intellectual ineptitude. (Brown, 1994, p. 47)

The stigma attached to having certain invisible disabilities is perhaps worse for other types of disabilities. For example, individuals with visible disabilities are not generally thought to be "stupid" in addition to being "different" in an educational setting. Individuals with visible disabilities are subjected to other irrational assumptions such as the reactions of retail and food outlet clerks answering participants' questions by addressing their companions or speaking very loudly or slowly to them.

Last, there is less opportunity for family support and understanding of the participants with invisible disabilities such as learning disabilities. Family members may react with disbelief, just as society at large does, accusing the adult of making excuses or being plain incompetent. One participant with an invisible disability talked about the difficulties her family has with believing this intelligent woman when she asks for clarification of information they think she should "get:"

> What I find with people including my husband and my mother and everybody else, my son even, because you can't see the boo boo it doesn't exist. And it's very hard for them to believe me when I say I don't understand (Reba 408-411)

It is no wonder that disclosure and requests for accommodation often sound tentative coming from participants with invisible disabilities. They have had far fewer opportunities to enjoy practice discussions of their disabilities with supportive others.

This lack of discussion opportunities creates adults not familiar enough with their disabilities to know what information to disclose and how to discriminate between situations where more or less information is required. The student may not know how to disclose the information or to whom. For example, it might be good to disclose more to an advisor than to an instructor. An instructor needs to know only the information relevant to assisting the student with access to educational materials and information provided in the course. The academic or faculty advisor is someone the student should be returning to several times throughout the program for help and guidance. It is reasonable that this person should know everything the student can share about the disability and its impact on learning. The advisor then can become a resource for the student, providing guidance on how to approach disclosure, when it is appropriate to tell an instructor, and the extent of information which should be shared.

IMPLICATIONS

The implications of these findings concern the teacher-learner dynamic in higher education. The findings may be useful to adult basic educators, human resources personnel, and community educators by offering an explanation for reticent behavior of students who seem to be intelligent and capable but who are not grasping the course content. Utilizing Brookfield's (1991) notions of critical reflection and encouraging discussion might induce the student to disclose enabling the teacher and learner to seek appropriate diagnosis and prepare academic accommodations. Encouraging discussion of disability issues can be accomplished (a) by including an accommodation statement on the syllabus, (b) by remembering to include disability when raising the level of consciousness about characteristics that bestow and deny power, and (c) incorporating readings on adults and the disability experience whenever possible. The teacher may then be able to assist the student in transforming the experience of disability into a less stigmatizing one by offering assistance on how and what to disclose, and how to access and engage the course material by exploring alternative ways to learn. Teachers who are challenged to provide access to adults who learn differently because of legal mandates may reflect on their practice finding innovative ways to reach other learners who learn differently that aren't classified as having a disability.

REFERENCES

Americans with Disabilities Act of 1990 (P. L. 101-336)

Barga, N. K. (1996). Students with learning disabilities in education: Managing a disability. Journal of Learning Disabilities, 29 (4) 413-21.

Brown, D. (1994). Personal perspective--problems and promises: Adults with learning disabilities in the past and in the present. In P. J. Gerber & H. B. Reiff (Eds.), Learning disabilities in adulthood: Persisting problems and evolving issues (pp. 46-54). Austin, TX: Pro-Ed.

Brookfield, S. (1991). Using Critical Incidents to Explore Assumptions. In Mezirow and Associates, Fostering Critical Reflection in Adulthood. San Francisco: Jossey-Bass.

Brinckerhoff, L. C., Shaw, S. F., & McGuire, J. M. (1993). Promoting postsecondary education for students with learning disabilities: A handbook for practitioners. Austin, TX: Pro-Ed.

Chelune, G. J. (1979). Self-disclosure. Origins, patterns, and implications of openness in interpersonal relationships. San Francisco: Jossey-Bass.

Derlega, V. J., & Grzelak, J. (1979). Appropriateness of self-disclosure. In G. J. Chelune (Ed.), Self-disclosure. Origins, patterns, and implications of openness in interpersonal relationships. (pp. 151-176). San Francisco: Jossey-Bass.

Elliott, T. R., MacNair, R. R., Herrick, S. M., Yoder, B., & Byrne, C. A. (1991). Interpersonal reactions to depression and physical disability in dyadic interactions. Journal of Applied Social Psychology, 21 (16), 1293-1302.

Elliott, T. R., MacNair, R. R., Yoder, B., & Byrne, C. A. (1991). Interpersonal behavior moderates "kindness norm" effects on cognitive and affective reactions to physical disability. Rehabilitation Psychology, 36 (1), 57-66.

Friehe, M., Aune, B., & Leuenberger, J. (1996). Career service needs of college students with disabilities. The Career Development Quarterly, 44 289-300.

Gerber, P. J., & Reiff, H. B. (1994). Perspectives on adults with learning disabilities. In P. J. Gerber & H. B. Reiff (Eds.), Learning disabilities in adulthood: Persisting problems and evolving issues (pp. 3-9). Austin, TX: Pro-Ed.

Glaser, B. G., & Strauss, A. L. (1967). The Discovery of grounded theory: Strategies for qualitative research. New York: Aldine de Gruyter.

Goffman, E. (1963). Stigma: Notes on the management of spoiled identity. New York: Touchstone.

Huvelle, N., Budoff, M., & Arnholz, D. (1984). To tell or not to tell: Disability disclosure and the job interview. Journal of Visual Impairment & Blindness, 44 241-244.

Kleck, R. (1968). Physical stigma and nonverbal cues emitted in face to face interactions. Human Relations, 21, 19-28.

Makas, E., (1988). Positive attitudes toward disabled people: Disabled and nondisabled persons' perspectives. Journal of Social Issues, 44 (1) 49-61.

Reiff, H. B., & Gerber, P. J. (1994). Social/emotional and daily living issues for adults with learning disabilities. In P. J. Gerber & H. B. Reiff (Eds.), Learning disabilities in adulthood: Persisting problems and evolving issues (pp. 72-81). Austin, TX: Pro-Ed.

Reiff, H. B., & Gerber, P. J., & Ginsberg, R. (1993). Definitions of learning disabilities from adults with learning disabilities: The insiders' perspective. Learning Disability Quarterly, 16, 114-125.

Stephan, W. G., Stephan, C. W., Wenzel, B., & Cornelius, J. (1991). Intergroup interaction and self disclosure. Journal of Applied Social Psychology, 21 (16), 1370-1378.

Wolcott, H. F. (1994). Transforming qualitative data: Description, analysis, and interpretation. Thousand Oaks, CA: Sage.

Wright, D. (1982, March). Advisors and advisees: Developing responsible advising relationships. An examination of self-disclosure within advising. Paper presented at the Annual Convention of the American Personnel and Guidance Association, Detroit, MI.

Tonette S. Rocco, Ph. D. rocco.6@osu.edu
69 East First Avenue
Columbus, OH 43201

Presented at the Midwest Research-to-Practice conference in Adult, Continuing and Community Education Michigan State University - October 15-17, 1997

BEST COPY AVAILABLE

Characteristics and Principles of University-Community Partnerships: A Delphi Study

Lorilee R. Sandmann, Ph.D. and Charles A. Baker-Clark, M.S.

Abstract

A three-tiered Delphi survey was used to examine principles of engagement for university-community partnerships. Panelists identified factors contributing to the establishment and maintenance of university-community partnerships, as well as to the preparation of faculty involved in such collaborations.

Introduction

A clarion call can be heard from within and outside of higher education for universities and colleges to become involved in the resolution of complex societal issues. Universities are encouraged to forge new alliances and become more connected and engaged with society (Bok 1992, Boyer, 1994). These challenges provide impetus for universities to renew their long-standing commitment to serving the nation, as well as insuring a place for themselves into the 21st century.

One way these challenges are commonly addressed is through a set of university-community partnerships. Ideally, these partnerships provide advantages for all involved parties (Harkavy, 1996, Lynton, 1996). Smith (1996) refers to this as a process in which faculty achieve an understanding of community needs, and the off-campus community is exposed to the expertise of universities.

What is less common are university-community partnerships that ever achieve such desirable and mutually beneficial outcomes. Practice in relation to university-community partnerships typically does not follow theoretical principles. In a 1995 study of faculty persistence in such partnerships (Sandmann & Waldschmidt, 1996), it was found that most had underestimated the complexity of their undertaking. For some it was a consequence of an inaccurate assessment of needs and available resources; for others it was mediating the shift in power relationship and political activities in both the academic and community settings. The complexity of such efforts is often not expected, especially by those faculty encouraged to engage in partnerships but ill prepared to do so. As one panelist stated, "university staff interested in outreach frequently act as though the process is as simple as finding a community partner and going to work to solve a problem." The off-campus community also becomes frustrated when dealing with the cultural norms in higher education expressed through language, timing, and expectation differences.

Therefore, this study was designed to develop, from experienced faculty and community partnership practitioners, a set of principles and standards of best practice to inform others of the process. This paper summarizes the study findings collected through a series of Delphi rounds and discusses their implications for higher education faculty and administrators and adult and community education practitioners establishing and maintaining university-community partnerships.

Study

The purpose of this study was to create a dialogue resulting in the identification of a set of defining characteristics of university-community partnerships, principles guiding their design and implementation. Data was gathered through a three-tiered electronic Delphi survey. The Delphi technique, developed by the Rand Corporation in the early 1950s, utilizes a panel of experts to explore topics

and arrive at a consensus of opinion regarding future developments (Ono & Wedemeyer, 1994). This method has been shown to create an effective group communication process without possible problems associated with round table discussions (domination by certain participants) and other survey methods (lack of interaction). The iterative process of a Delphi survey allows panelists to anonymously build on and refine each others ideas. It also is one method of eliciting interaction among geographically dispersed experts.

Panelists for the Delphi survey were purposefully selected on the basis of their experience with university-community partnerships. Of the twenty-two panelists who agreed to participate, most were senior faculty members in a large mid-western university or executives in partnering organizations within the same state. The respondents represented a wide variety of disciplines and organizational settings, such as education, labor and industrial relations, medicine and health care, psychology, and urban affairs.

Analysis

Initial analysis of the qualitative data was performed by identifying major themes elicited from responses to the round one questionnaire. These themes were summarized and categorized as a basis for round two questions. Information obtained from round two was again analyzed, and the themes refined, reframed or affirmed. Round three consisted of panelists prioritizing themes for each category. A writing team examined the final results and conclusions and assisted in the presentation of the data in the way that would be most useful for those involved in university-community partnerships.

From an analysis of the data, a number of major themes emerge. These include the nature of university-community partnerships, as well as how partnerships are initiated, and maintained. Finally, there were implications for the support and preparation of faculty to engage in these partnerships.

Characteristics of University-Community Partnerships

Most panelists agreed that these partnerships can be qualitatively distinguished from other such alliances. One distinguishing characteristic of these relationships is the application of knowledge to address societal needs. This knowledge arises from both the diverse intellectual and research capacities of the university, as well as the contextual understanding of community partners. This is succinctly articulated by one panelist who stated that "A community-university partnership, in its most basic form, is a mutually agreed upon service-learning opportunity of benefit to all concerned." This idea of mutual learning was underscored by another respondent who described university-community partnerships, stating that "...such partnerships focus on learning--generating knowledge, sharing it or applying it."

Initiating Partnerships

From reviewing panelists' responses, it appears that the initial stages of these partnerships are critical to their success. Partners engage in the development of relationships that actually form the partnership. Walshok (1995) proposes that this is a time when there needs to be substantial learning and knowledge exchange. Perhaps much of this learning is associated with the interface of several distinct cultures. The following components were identified by respondents as being important to establishing university-community partnerships:

- All stakeholders need to be involved in the initial phase of a partnership. Stakeholders include university students, faculty and administrators, as well as representatives from partner agencies, their clients, and public policy officials. These individuals must organize to agree upon a definition of the problem, as well as a strategy to address the problem or opportunity. There must be a conceptualization of the problem that makes sense to all stakeholders, that "fits" partners' environments. The interactions of two or more organizational cultures can, at times, be conflicting and prompted one respondent to remark that "both partners must recognize and understand the functional aspects of the other's culture." Panelists report frequent meetings are needed to develop mutual understanding. Later in the partnership, meetings may become less formal and less frequent. As the partnership begins to develop, basic assumptions that each party brings to the partnership may be questioned. What does each partner expect to derive from this relationship? What are the political aspects of the partnership?
- The early stages of partnerships often organize around specific tasks such as a well defined work plan or a schedule of meetings. These can produce a sense of accomplishment, which helps to hold stakeholders. Accomplishment of tasks demands a clear understanding of roles and responsibilities, a factor emphasized by one respondent who stated that "Each partner must recognize that through collaboration each brings something to the table that the other does not have and each will gain from the other's expertise. The partnership must be a win/win situation."
- Expertise of multiple stakeholders is to be recognized. This sense of "equity of voice" or what one respondent described as a sense of "dual citizenship, is expressed in recognition of local expertise, a perception that flows throughout the process. The university is not viewed as the only reservoir of valid knowledge. Walshok (1995) refers to this as a flexible view of knowledge in which there is recognition of multiple areas of expertise. This factor appears to be instrumental in gaining commitment from and energizing local stakeholders (Peterson, 1995).
- All stakeholders must have a commitment to the partnership as evidenced by investment of resources such as time and talent of qualified personnel, as well as financial and coordinated resources.

Maintaining Partnerships

Once established, university-community partnerships require continuous attention. Although counter intuitive, panelists describe that as much time, if not more time is needed in maintenance stage. Maintenance builds upon, tests, and extends the foundational work of the initiating stage. To an extent, this process is one in which a new, mutual culture evolves. Panelists agree that requirements for maintaining university-community partnerships include:

- Continued equity in the commitment to the partnership is vital. One respondent, for example, described the process as being influenced by a "commitment of resources from both settings." The equity of commitment through continuing activities creates needed synergy to sustain interest through the inevitable problem solving.
- Ongoing communication is equally important. A respondent stated that communication must be "frank and open."
- A value for basic relationship-building activities is important. One respondent described these as "old fashioned things like trust, performance, and highly personalized involvement." Another emphasized the value for "credibility and follow through." This is evidenced more strongly through partners' actions than their words.
- It is important to continue to review stakeholders' roles and responsibilities. One respondent indicated that roles may have to be negotiated on an ongoing basis. Yet another stated that the

dynamic nature of the process requires "continued reflection and adaptation." Related to this is the issue of who "owns" the work produced by a partnership.

- A continuing awareness of the politics of a situation at both the university and community level was identified as being important. It is, for example, critical to appreciate the magnitude of political risks encountered by stakeholders (Zedlin, 1995).

Faculty Preparation for University-Community Partnerships

In addition to providing principles of best practice for university-community partnerships, panelists offered suggestions for the support and preparation of faculty. It is not reasonable to assume that faculty have requisite skills in collaborating with the community. It is also not reasonable to assume that the university's culture supports these activities. In fact, Schon (1995) implies that faculty may become caught between the epistemological assumptions of educational institutions and the demands of practice. As a result, there must be a cultural value in the academy for the scholarship of application, as well as the validity of the knowledge of practice. This value must be expressed in formal mission statements, as well as in the application of these statements through such activities as tenure review. Preparations for faculty involvement in university-community partnerships include:

- Faculty need to be supported and encouraged to break out of established roles. Schon alludes to this when he suggests that faculty and practitioners must move from a position of manageable problems whose solutions are based upon research to the "swampy lowlands" in which problems become messy and confusing.
- Training needs to include an emphasis on collaboration with other departments in the university, as well as off-campus university entities.
- At times, faculty training takes on the properties of resocialization. Faculty members may tend to automatically assume the role of expert unless they have been introduced to other models of practice.
- There needs to be encouragement of faculty to provide knowledge that is both research-based and contextually relevant.

Summary

Many espouse the value of collaboration with community partners as essential work for higher education. Considering this premise, it was surprising to find that only one university unit responding to the survey had an articulated, written set of guidelines to guide their unit's campus-community partnerships. However, panelists readily agreed to a general set of conditions for these partnerships that focus on initiating and maintaining partnerships. They also acknowledge that skills demanded by these partnerships are not necessarily developed through traditional education of graduate students or faculty.

While this study suggests general characteristics of university-community partnerships, it raises further questions be pursued for even greater understanding. For example,

1. Is there a typology of different university-community partnerships? That is, do partnerships with health, human service, educational organizations differ significantly from those in technical fields such as engineering and business?
2. How are partnerships best framed to insure faculty scholarship as one of their outcomes?
3. Is there a framework for timing of the overall partnership and its phases?
4. How and when are university-community partnerships typically ended?

5. What are major policy issues influencing development of university-community partnerships?

Panelists affirm that the ultimate benefit from improved university-community partnerships is a process in which all stakeholders benefit. These partnerships can provide a "fresh lens" through which the university's commitment to service can be examined (Arches, et al., 1997). Indeed, it is in this context that the university can rediscover a sense of relevance to, and engagement with the communities it serves.

References

Arches, J., Darlington-Hope, M., Gerson, J., Gibson, J., Habana-Hafner, S., & Kiang, P. (1997). New voices in university-community transformation. Change, 29, 36 - 41.

Bok, D. (1992). Reclaiming the public trust. Change, 24, 13 - 19.

Boyer, E. (1996). The scholarship of engagement. Journal of Public Service and Outreach, 1, 11 - 20.

_____ (1994). Creating the new American college. The Chronicle of Higher Education, 40, A48.

Coye, D. (1997). Ernest Boyer and the new American college: Connecting the "disconnects." Change, 29, 21 - 29.

Harkavy, I. (1996). Urban university-community partnerships: Why now and what could (should) be next? Journal of Public Service and Outreach, 1, 8 - 14.

Lynton, E. (1996). Ensuring the quality of outreach: The critical role of evaluating individual and collective initiatives and performance. Journal of Public Service and Outreach, 1, 16 - 22.

Ono, R. & Wedemeyer, D. (1994). Assessing the validity of the Delphi technique. Futures, 26, 289 - 305.

Sandmann, L. & Waldschmidt, D. (1996). Faculty persistence in outreach. Proceedings of the Fifteenth Annual Midwest Research to Practice Conference in Adult, Continuing and Community Education, 169 -173 Lincoln, NE: University of Nebraska, Lincoln, Department of Vocational and Adult Education.

Schon, D. (1995). The new scholarship requires a new epistemology. Change, 27, 26 - 35.

Smith, W. (1996). Outreach: Critical change agent for educational reform. Journal of Public Service and Outreach, 1, 24 - 33.

Walshok, M. (1995). Knowledge without boundaries: What America's research universities can do for the economy, the workplace and the community. San Francisco: Jossey-Bass.

Winter, M. (1997). Is it working? Human Ecology Forum, 25, 17 - 20.

Zeldin, S. (1995). Community-university collaborations for youth development: From theory to practice. Journal of Adolescent Research, 10, 449 - 469.

Lorilee R. Sandmann
Director, Outreach Partnerships
56 Kellogg Center
Michigan State University
East Lansing, MI 48824-1022
Phone: 517/355-4589
E-mail: sandmann@pilot.msu.edu

Charles Baker-Clark
University Outreach
25 Kellogg Center
Michigan State University
East Lansing, MI 48824-1022
Phone: 517/353-5948
E-mail: bakercl1@pilot.msu.edu

Presented at the Midwest Research-to-Practice Conference and Community Education
Michigan State University - October 15-17, 1997

THE TEACHING PORTFOLIO: A MODEST PROPOSAL FOR CHANGE IN THE ADULT EDUCATOR'S TEACHING THROUGH REFLECTION AND ANALYSIS

Maureen A. Shannon and Jonathan D. Rohrer

ABSTRACT

Teaching Portfolios continue to gain popularity as a method for institutions to evaluate faculty performance and productivity. But can the development of a portfolio also benefit the individual faculty member? Through our work with clinical physician faculty, we explored ways in which the development of a teaching portfolio could help educators construct their role and stimulate reflection on their teaching.

This paper proposes to address the following guiding questions in the use of the teaching portfolio and its relevance for adult educators:

1) Does the preparation of a teaching portfolio help educators, as adult learners, construct their role as a teaching practitioner?
2) Is reflection and analysis of one's teaching practice central to developing a teaching portfolio?
3) How is the use of the portfolio relevant for adult educators who are struggling with the internal and external challenges of their teaching context?

INTRODUCTION

Adult education and training must increasingly confront the challenge of delivering quality educational programs in a time of fiscal constraints and calls for greater accountability. Faculty remain one of the greatest resources for achieving quality in delivering adult educational programs. The quality of teaching in traditional, as well as non-traditional educational programs, depends heavily on how faculty conceptualize and enact their teaching roles.

The challenge of delivering quality education has created a great need for faculty development that delivers creative and innovative ways for educators to improve their teaching (Schuster, 1990). For the teaching practitioner however, faculty development workshops alone do not usually provide opportunities for reflection on the conceptualization and enactment of one's teaching. The need to change the conceptualization of one's teaching is necessary if educators are to achieve the permanent integration of strategies learned in workshops and lessons learned from experience (Wright, 1995).

Shulman (1987) reminds us that when an educator looks back at the teaching and learning that occurred, and reconstructs, reenacts and/or recaptures the events, emotions and accomplishments...the educator can learn from that experience. Central to this process is the review of one's teaching in comparison to the ends that were sought. The teaching portfolio can be one vehicle for this review and reflection on faculty teaching.

Both theorists and faculty developers alike have begun to embrace the use of the teaching portfolio as a means of scholarly documentation and personal reflection (Seldin, 1993; Shulman, 1988). Although the use of the teaching portfolio extends from personal reflection to peer evaluation, the process of "creating a portfolio stimulates faculty to reconsider their teaching

activities to rethink the effectiveness of specific teaching strategies and to plan for the future" (Beecher, Lindemann, Morzinski & Simpson., 1997 p. 56-57).

THEORIES INFORMING PRACTICE

Many authors would concur that the process of organizing a portfolio and writing a teaching philosophy prompts faculty to reflect on their teaching and often results in improvement in their teaching processes. Edgerton, Hutchings and Quinlan (1991) state that "in the very process of assembling portfolios, faculty reflect on their teaching: selecting best work, organizing evidence so that it creates a larger, authentic picture of their practice" (p. 6).

Pennsylvania State University's Center for Excellence in Teaching and Learning (1993) states that "self-analysis and self-reflection are far too often overlooked in the assessment of teaching and learning, yet they are central not only to the processes of assessing teaching, but also of improving it. Thus they are an essential part of the teaching portfolio" (p. 3). And Froh, Gray & Lambert (1993) also believe that "the process of portfolio development is as important as, if not more important than, the final product" (p. 108).

One explanation for why teaching portfolios help faculty construct their teaching role can be linked to David Kolb's model of Experiential Learning. The portfolio process is rooted in experiential learning which states that in order for learning to occur from an experience, the learner must reflect on that experience; make connections to theory, previous experience and knowledge; form hypotheses for the next encounter or opportunity, and then engage in the experience again. Developing a portfolio brings into the consciousness the process and outcomes of particular teaching experiences and learning results from this process of identification and reflection.

DESCRIPTION OF THE PROGRAM

The Faculty Development Fellowship Program through the College of Osteopathic Medicine at Michigan State University (partially funded by the Public Health Service), is a part-time, year-long faculty development program for Family Medicine or Internal Medicine clinical physician faculty. The fellowship, which is based on adult learning principles, offers a unique approach to the training of clinical faculty in that much of the mentoring and learning takes place at the faculty's worksites across the state of Michigan. Monthly workshops are held in East Lansing on relevant topics such as curriculum design, instructional methods, clinical teaching and computer competencies. Faculty development specialists follow-up with the faculty at their worksite to observe and videotape their teaching, model strategies and provide individual instruction and feedback. To date, 62 clinical faculty have graduated from the fellowship program and approximately 95% have remained active in teaching (a study of the graduates is currently being conducted).

During the year, the clinical faculty focus on a teaching project developed and monitored through the use of an individualized learning contract. The fellowship also provides opportunities for professional development by requiring: membership in a national medical education organization; attendance at a national medical education conference; participation in a regional poster presentation; and the development of the teaching portfolio. Through participation in the College of Osteopathic Medicine's year-long Faculty Development Program at Michigan State University, these clinical physician faculty think about their teaching in a way that challenges their beliefs and practice.

METHODS

Twenty community-based physicians who are clinical faculty throughout the state of Michigan participated in the 1996-97 faculty development fellowship and the construction of a teaching portfolio. Of these twenty clinical faculty, seven were in Internal Medicine and thirteen were in Family Medicine. Fourteen of them were physicians in the second or third year of their residency; having just assumed the role of clinical faculty. Six of the participants were attending physicians who were more seasoned clinical faculty with experience in teaching and the practice of medicine.

A teaching portfolio was required for completion of the program. The participating faculty were introduced to the teaching portfolio process through a half day workshop which included time for reflection and conversation about one's teaching practice. They were then mentored by a faculty development specialist who assisted with the development of the portfolio. The specialists followed up with on-site visits which included further discussion of the portfolio components.

This study was designed to explore three primary themes in the analysis of the data: 1) the relationship between assembling the portfolio and the construction of teaching roles, 2) the place that reflection has in the construction of the portfolio, and 3) the way in which the portfolio may help clinical faculty face the internal challenges in medical education and the external challenges outside of their teaching context. Although many other themes emerged in the analysis of the data, researchers specifically focused on these three primary themes.

In order to address these themes, data was collected from a number of sources. The first data source was an End of Year Program Evaluation (EOYPE). This evaluation that addressed many components of the fellowship, had seven questions in a five-point Likert scale that specifically focused on the portfolio. Faculty were asked to rate the value of the portfolio as a record of teaching accomplishments, as a basis for conversation with peers about teaching, as a means to reflect on their teaching in the construction of their teaching role, and the value of writing the philosophy.

A second data source was teaching philosophies written by each faculty as a part of the teaching portfolio. Two researchers thematically analyzed the teaching philosophy that each clinical faculty wrote for the portfolio. A third source was two focus groups that followed up the EOYPE to probe further the faculty's evaluation of the program. Discussion of the portfolio was part of these focus groups and the clinical faculty's comments were recorded and analyzed thematically as well.

And finally, faculty specialists asked individual faculty to reflect on the value of the portfolio in a one-on-one year end reflection and analysis of the fellowship done within one month of submitting their teaching portfolio. These multiple sources provided a means of triangulating the data regarding the impact of the teaching portfolio on the clinical faculty participating in the fellowship.

RESULTS AND ANALYSIS

Construction of Teaching Roles Faculty indicated that the portfolio was a valuable activity that enabled them to reflect on their beliefs and practices in the construction of their teaching role. In analyzing the EOYPE, eighteen of the faculty (n=20) indicated that the portfolio was a useful record of their teaching accomplishments. Sixty percent of the faculty felt that the portfolio was helpful in constructing their teaching role and close to 70% felt that the teaching portfolio was

helpful in thinking about teaching beliefs and the practice of teaching. This assembling of the teaching portfolio was not only professionally satisfying but helped them to reconceptualize themselves as adult educators.

As they wrote about their roles as an adult educator, more than half spoke of change in the way that they think about teaching and their multiple roles as educators. As one educator stated, "Through this process I have gained a more clear understanding of the roles and responsibilities of effective educators and learners." The clinical faculty agreed in the focus group that assembling the portfolios was invaluable in conceptualizing how they think about teaching. One educator stated in private interview that assembling the portfolio was an eye opener-she not only realized her accomplishments but her motivation for teaching. She stated that the portfolio was not only a "celebration" that made her feel good about her teaching accomplishments but was also a "catalyst for continual improvement" as an adult educator.

Through the participation in the fellowship and construction of the teaching portfolio, many of the physicians also began to identify themselves as educators for the first time. One clinical educator wrote in her teaching philosophy that "I never considered myself a teacher until I did this faculty development fellowship. Now, not only do I feel as if I have gained qualities to make me a better teacher, but I realized that I have always been a teacher."

In using metaphors for good teaching in the portfolio, many of the faculty spoke about how their conceptualization of teaching had changed and they would strive to reach that ideal. In an individual interview, one clinical educator indicated that she still sees herself as a novice teacher and "so my philosophy indicates what I want to work on in the future."

Reflection Secondly, for these faculty, reflection was indeed central to the process of constructing a portfolio. In that activity of reflection, the physicians confronted their beliefs about good teaching. One faculty voiced this in his portfolio. "This is the most valuable lesson learned, the art of action/reflection/action." In writing the teaching philosophy, the faculty often reflected on how they have changed, goals they aspire to in their teaching, and the activity of teaching as a constant process of improvement. One educator stated, "Refining these (teaching) skills and building on my strengths will be a continuous process of personal reflection and evaluation and feedback from learners, peers and myself."

In the EOYPE, 75% felt that the portfolio was a valuable activity in reflecting on and analyzing their teaching. They also reiterated this in individual interviews. One educator shared that writing the philosophy was a useful exercise in that it made her reflect on her teaching. While another shared that the process of constructing her teaching portfolio made her sit down and look at all the teaching she had done during the year and pick out the most important items that reflect her strengths.

Internal and External Context Finally, in the activity of reflection, these clinical educators expressed in their philosophies a new confidence that enabled to respond to the needs of their learners within the particular environment in which they teach. One educator stated, "I had finally done it; I had created an activity where the learners interacted, enjoyed, and understood their purpose for learning the material. The learners obtained knowledge, and I, as the teacher, learned my own lesson of what it takes to be a successful educator." Another stated that, "my objectives are always changing as I continue to improve my teaching skills...and that is my desire to change our current ways of clinical teaching." In an individual interview, this same educator stated that reflection helped her "realize what it takes to give good medical education...[and] presenting so people will understand."

These clinical faculty not only felt confident to change their own teaching to meet the challenges that face as educators, they felt that they could become change agents in the larger context of medical education. As one educator revealed in her teaching philosophy, "In the short term, I will direct my efforts to...sharpen and increase my teaching skills, and continue my pursuit of medical knowledge. Long term, I will focus on becoming a role model in the principles and methods of Adult Learning and Learner Centered Teaching."

CONCLUSIONS

Reflection-in-action enables people to think about and change what they are doing while they are doing it. Their thinking reshapes what they are doing while they are engaged in the experience (Caffarella and Barnett, 1994). Reflection was the central activity throughout the Fellowship that enabled these clinical physician faculty to reshape their teaching and confront them with new identities as adult educators. The portfolio enabled these faculty to focus their reflection and, in the teaching philosophy, to carefully delineate their goals for improvement of their teaching and teaching environment. Our analysis showed that they voiced the confidence to not only improve their own teaching but improve the larger context of medical education.

In summary, implications of this modest study indicate that reflection was central to the clinical faculty's construction of the portfolio and development of their teaching roles. Assembling the portfolio enables the faculty member to reflect on his/her teaching. Through the process of reflection and the construction the teaching portfolio, these educators came to see themselves as change agents able to meet challenges and make a positive impact. As Redwine (1989) states: "Professional teachers are expected to make continual improvements in the instructional decisions they make because there are always more theories that can be studied and applied to teaching, thereby increasing the quantity and quality of solutions available from an instructional problem" (p. 60).

Reflection about what constitutes good teaching and how best to engage in that teaching should be the concern of every adult educator. The literature already supports the notion that portfolios are a valuable means of evaluating faculty performance. Now adult educators in diverse professional contexts need to test the portfolio to clearly determine if it is a valid tool for improving individual teaching practice. As adult educators, we might ask how best to improve teaching through reflective processes, and whether the portfolio might serve as a catalyst for that reflection.

REFERENCES

Beecher, A., Lindemann, J., Morzinski, J., & Simpson, D. (1997). Use of the educator's portfolio to stimulate reflective practice among medical educators. Teaching and Learning in Medicine, 9(1), 56-59.

Caffarella, R. & Barnett, B. (1994). Characteristics of adult learners and foundations of experiential learning. In L. Jackson & R. Caffarella (Eds.), Experiential learning: a new approach, 62, 29-42. San Francisco: Jossey-Bass.

Edgerton, R., Hutchings, P., & Quinlan, K. (1991). The teaching portfolio - capturing the scholarship in teaching. Washington, D.C. American Association for Higher Education.

Froh, R., Gray, P., & Lambert, L. (1993). Representing faculty work: the professional portfolio. In R. Diamond & B. Adam (Eds.), Recognizing faculty work: reward systems for the year 2000, 81, 97-110. San Francisco: Jossey-Bass Publishing.

Redwine, J. (1989). Professional teaching strategies in D. Greive (Ed.), Teaching in college, 59-81. Cleveland, OH: INFO-TECH, Inc.

Schuster, J., & Wheeler, D. (1990). Enhancing faculty careers: strategies for development and renewal. San Francisco: Jossey-Bass Publishing.

Seldin, P. (1993). Successful use of teaching portfolios. Bolton, MA: Anker Publishing Company.

Shulman, L. (1987). Knowledge and teaching: foundations of the new reform. Harvard Educational Review. 57:1, 1-22.

Shulman, L. (1988). A union of insufficiencies: strategies for teacher assessment in a period of educational reform. Educational Leadership. November 6: 6, 37-41.

Teaching portfolios. (1993). The Penn State Center for Excellence in Learning and Teaching Newsletter, [On-line], 13, 1. Available: http://www.psu.edu/idp_celt/ID_Nov93.html/

Wright, W. (1995). Teaching improvement practices: successful strategies for higher education. Bolton, MA: Anker Publishing Company.

Maureen A. Shannon, M.A. and Jonathan D. Rohrer, D. Min.
Michigan State University, College of Osteopathic Medicine, 325 West Fee Hall
East Lansing, MI 48824. shannon2@pilot.msu.edu, rohrerjo@pilot.msu.edu
Presented at the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education, Michigan State University – October 15-17, 1997

REPEAT PERFORMANCE: HOW ADULT EDUCATION REPRODUCES THE STATUS QUO

Barbara Sparks, Ph.D.

ABSTRACT

This paper focuses on the similarities of adult basic education and English literacy programs with junior and senior high school programs in terms of a system of difference for Chicano/a learners. Perspectives of Chicano/a adults who have engaged in adult education over time share their stories of discriminating teacher attitudes, questionable academic programs and cultural disregard. Findings suggest the need for the restructuring of adult education and teacher education.

INTRODUCTION

Notions of "dropout" from adult basic education give the appearance that people do not want to participate in programs while ignoring the underlying problems with mainstream programs and the ideology which guides and maintains them. We know that by focusing on the failings of individuals rather than the inadequate practices of adult education programs, maintenance of the status quo is ensured. According to Nell Keddie (1980) "The ideology of adult education achieves for practitioners a promise to their clientele that their primary concern will be with students' needs and interest" thus masking the inadequate and irrelevant practices used in most adult education programs.

Ineffective practices in the past have contributed to the meager enrollment of only 9% of the total number of people eligible to participate in formal adult basic education and English literacy programs. Now with new Federal policies including welfare and immigration reform, plus the economic and social forces inherent in these policies, pressing on adult education practitioners to redesign programs to meet mandated requirements, program (in)effectiveness has come squarely into focus. We have an opportunity to examine and change program strategies, structures, and practices that have proven to be inadequate to the lives of the students we hope to serve.

This study investigated the historical contexts of education, learning, and literacy (Spanish and English) experiences of Mexican American, or Chicano/a, adults. Individuals described their efforts to reach their educational goals as youth and adults. Three general questions were asked of participants:

*Describe your past childhood schooling.
*Describe your efforts to return to school as an adult.
*Discuss the decisions and action you have taken regarding adult basic education and English literacy programs.

METHODOLOGY

This report uses a subset of data from a ten month comprehensive ethnographic study conducted with Chicano/as of the Southwest. Thirty individuals between the ages of 18 and 62 were interviewed in two large urban communities. All were of mixed Spanish, Indian and

Mexican heritage. The majority were bilingual Spanish and English.

The principal methods of collecting data were participant observation (140 hours) and in-depth interviews (a four part guide). Analysis consisted of the constant comparative method whereby participant generated themes were sought in order to more authentically represent their views. The process used to identify these themes was iterative, a moving back and forth between data collection, analysis, and interpretation.

FINDINGS

The adult education programs people described and their experiences in them were reminiscent of their childhood experiences, particularly in junior and senior high school. In other words, most adult education programs are simply an extension of the ineffective K-12 public school system, particularly for Chicano/as and other Latino groups (National Center for Education Statistics, 1993). Three factors were characterized in the collected texts including 1) teacher attitudes, 2) academic quality, and 3) cultural respect.

TEACHERS ATTITUDES

Generally, teachers in both adult education and youth education exhibited similar ideologies in terms of dealing with Chicano/a students with similar results: students walked away. Adult education experiences characterized teacher attitudes as insensitive, lacking care and attention to student's academic needs. People experienced this as exclusion and marginalization.

> I lost interest in the class I was in. They gave you a book, said, "do this" and put you in a corner and put you on your own. They acted as if we weren't even there (adult education).

Youth experiences give the sense of a more general, pervasive, lack of care on the part of teachers. Lack of learning assistance, academic guidance and teaching instruction were voiced as awareness of the difference in attention they got compared to Anglo youth.

> The teachers didn't give any encouragement; they weren't into it, they were just there. They didn't care if you finished your work or not. The teachers never showed me what's ahead, I think they should have done that. They didn't seem to care what happened to me. Kids need attention (high school).

> Teachers pick their favorites, that's where they put their attention. If the kid is not good they don't really care even though that person wants to learn (high school).

There is a breakdown of trust between youth and their teachers as a result of teachers not legitimizing the knowledge individuals have about their own lives. This statement is from a woman who as a teen mother tried to complete high school.

> I had this one teacher cuss me out, an English teacher, so I stopped going to her class but I would go to my other classes. Then the principal told me he didn't want me back. The teachers would just tell you, "you ain't going to make it in life if you keep doing this and doing that". They weren't helping, they were always putting you down, they always put someone down (high school).

In adult education, the breakdown of trust involves academic stress. Describing a group lesson about differences between writing styles and her difficulty in understanding the lesson, one woman concluded "she (the teacher) was going to choose who she was going to get the message across to and it wasn't us".

Both youth experiences and adult experiences recorded the racism that pervades their educational lives. As adults, this is experienced as being put in an inferior status while as youth, they remember the putdowns that were used to maintain low self esteem.

> All the teachers were Anglos. They had this attitude thing. They didn't care if I was there, they didn't notice. I can't push it all on prejudice but it was there (high school).

> Most of us were out of there by the third day because everybody was so discouraged. From the very first day she kept saying. "Let's see, how can I get through to your kind of people" She didn't come right our and tell us "its you brown people" but she could sure say it another way and it meant the same thing (adult education).

ACADEMIC QUALITY

People questioned the academic quality in educational programs at the youth level and at the adult level thus indicating a similar resistance to inadequate programs at various stages of one's life. As youth, individuals remembered not getting the same level of service that they saw others getting, especially as it related to guidance and counseling. They told of being tracked into lower level classes; none of the people indicated they were on the college track. Their educational goals and desires, as a result, were not taken into consideration.

> At the time when my husband was going to school, the teachers told him--well he says, I'll take this class and this class and they said you'll never become more than a labor worker, you don't need that. They set that in his mind that he would never accomplish to really succeed in life (high school).

As adults, there were similar reflections within the context of adult responsibilities and commitments. Linear programs starting where one left off in high school were questioned as appropriate for all individuals. Specific course content was challenged, as well, if it did not meet educational goals. Individuals perceive they know a great deal about their educational needs and desires and many felt there was a general disregard for their perceived goals.

> See she would go to different subjects. I got involved right in the middle of the session or whatever and she was going to algebra when I don't even know division. Well she was already on algebra and she wouldn't stop the class to get back to me (adult education).

People have an awareness of the limited options that are presented to them. The limited range of choices and the poor quality of programs creates a lack of trust in the dominant educational enterprise.

> She was on algebra and then went back to fractions and then the next day we were on reading and then the following day we would be on a different subject. It was all mixed up where we were going (adult education).

> I was put in this lower class. I had asked for an algebra course which I could do but was put in pre-algebra instead. I'd go ahead of the book and the teacher would tell me not to do that, "when I say go on then go on but not before". I went to class for the final and got a good grade but I didn't go every day. Instead of judging me by what I could do they were judging me according to attendance (high school).

Attendance issues as played against academic abilities are used to exclude individuals from participating in classes. Isolated, individualized, learning situations, as documented by adult education experiences, appears to achieve the same result by pushing people to the margins of the learning community. One person said, It was hard, they just give you a book and say--here do it (adult education).

Individuals reported their adult education experiences as including disorganized programs and poor teaching skills. The impact on people of such disorganization and untrained teachers signifies to them that according to the dominant discourse, they do not deserve any better.

> They don't keep up with you. I know they have a lot of work but we students always had to keep bugging them and bugging them. Half the time they don't know where your records are. It seems to be hard for them (adult education).

> They were friendly but they weren't too helpful because I don't know, maybe because there was too many people in the classroom or something (adult education).

CULTURAL RESPECT

Lack of respect for differences as identified in people's youth experiences were recounted in adult education programs as a disregard for one's culture. In both cases, there is a general sense that one ought to push cultural identity to one side--or leave it outside the classroom door. According to one woman, you are a Chicano and that's all there is to it. My ethnic background was pushed aside like I was supposed to forget about it (adult education).

People reported language discrimination in educational experiences as both adults and as youth. The actual form this took varied. Many adults recounted their efforts to learn English and the struggles they confronted including outright punishment. As adult learners, people experience this as a general disregard for their first language. Punishment is more subtle and takes the form of making people feel uncomfortable about their language. Many reported not speaking Spanish in front of Anglos as a result of ridicule and general disrespect for one's culture.

> I went to school in the Southwest. I was punished for speaking Spanish. Whenever I got caught I had to write lines. I must speak English. I must speak English (high school).

> They told us to leave our Spanish outside the classroom. I tell my son it's good to speak two languages--bilingual--try to speak your own language not only just English. They shouldn't make us feel bad about our language (adult education).

> If teachers make me feel uncomfortable about my English I leave. Some teachers are so bad! As a kid you have no choice. If it's that bad now I leave (adult education).

Other forms of discrimination experienced in adult education programs was a lack of multicultural curriculum that included Chicano/a life histories. Individuals did not directly criticize the materials that were in the learning centers, only that there were not materials that represented their lives. One womand said, I wish I knew more about my history, where I come from. Why don't they include that in adult courses? (adult education).

DISCUSSION

The notion of "second chance" programs is still in vogue. What this means for adults who participate in adult basic education and English literacy is that it is a second chance for programs to reproduce the same situations, standards and results that have been offered before. In other words, we are "giving" adults another chance to fail.

The centrality of teachers is clearly documented in the texts of the people presented here. The educational system, whether at the youth or adult level, espouses a system of difference. The teachers carry out the ideology through their attitudes and actions. Teaching strategies, particularly self-directed learning and its reliance on individualized self-paced learning with its privatizing effects on learners (Collins, 1995), mechanisms such as classroom organization, the hidden adult literacy curriculum (Quigley, & Holsinger, 1993), and the discourse of the Other with its cultural putdowns, discounting and racist talk all conspire to reproduce the status quo of unequal quality and hostile learning environments. A commodified system of difference within adult education contributes significantly to social control mechanisms.

This study does not report on whether teachers are aware of the failure to educate Chicano/a students. Certainly there are teachers who are more sensitive. In the observational fieldnotes from this study there are accounts of adult education teachers who talked with each other

about the difficulties Chicano/a students were having in one program. Yet they blame the failure of the students on their culture and the student's own lack of motivation. The teachers expect Chicano/a students to assimilate. The assimilation perspective reflects the belief that ethnic groups should adapt to the dominant culture; therefore it would be inappropriate to teach them about their history or culture. Baker (1996) suggests, however, that teachers do not have the academic skills necessary to meet the academic and social needs of Chicano/a students.

CONCLUSIONS AND RECOMMENDATIONS

Disenfranchised groups cannot afford to enroll in programs which do not meet their needs. It is imperative that our practices become more inclusive and supportive of people with differing social, economic, political, gender and cultural backgrounds who look to adult education to assist them in reaching their educational goals.

These findings also indicate that we must spend more time critiquing current practices for the purpose of restructuring, design and advance the use of non-racist programs and require meaningful in-service to assist teachers in working with minority learners. We must hire more Chicano/a personnel and retrain administrators to provide leadership in serving minority learners. Instruction must change in adult education programs.

SELECTED RESOURCES

Baker, R (1996). Sociological field research with junior high school teachers: The discounting of Mexican American students. The Journal of Educational Issues of Language Minority Students. 18(Winter)49-66.

Collins, M. (1995). Critical commentaries on the role of the adult educator: From self-directed learning to postmodern sensibilities. In M. Welton (Ed) In defense of the lifeworld: Critical perspectives on adult learning. pp. 71-98. New York: State University of New York Press.

Keddie, N. (1980). Adult education: An ideology of individualism. In. J. Thompson (Ed.), Adult education for a change (pp.45-64). London: Hutchinson.

National Center for Education Statistics. (1993). Adult literacy in America: A first look at the results of the national adult literacy survey. (Publication No. 065- 000-00588-3). Washington, DC: U.S. Government Printing Office.

Quigley, A., & Holsinger, E. (1993) "Happy consciousness": Ideology and hidden curricula in literacy education. Adult Education Quarterly, 44(1) 17-33.

Barbara Sparks, Ph.D., Assistant Professor, University of Nebraska-Lincoln, Department of Vocational and Adult Education, 519 E. Nebraska Hall, Lincoln, Nebraska 68588-0515, 402/472-5924, bsparks@unlinfo.unl.edu

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education, Michigan State University - October 15-17, 1997.

THE AGING WORKFORCE: ONE UNIVERSITY'S RESPONSE

David S. Stein, Ph. D.
Tonette S. Rocco, Ph. D.
Kelly M. Goldenetz, M.A.

The Ohio State University

ABSTRACT

The university is beginning to experience the trend toward longer working lifespans. A case study method was employed to investigate this phenomenon. Data sources included, university workforce statistical reports, documents, and interviews. The findings suggest that the university environment retains gender and occupational inequities throughout the working lifespan. The opportunity to remain working is related to position and gender with incentives to retire more readily available to faculty and administrators than to civil service classifications.

INTRODUCTION

Conflicting and competing employment trends confront the workplace. Incentives for early retirement, increasing demands for productivity, and shortage of skilled and experienced workers are powerful societal forces shaping adult education and human resource development practices in the workplace. While organizational and early retirement incentives have contributed to the decline of expertise in the workplace, inflation, increasing health costs, and inadequate pensions are propelling older adults to re-enter or remain in the workforce past retirement age (Doering, 1990; Herz, 1995).

Universities have not been untouched by the trends affecting the workplace. Many have encouraged early retirements among faculty and administrative staff as a tactic to attract younger untenured faculty, reducing costs and tenure density. A senior vice provost at a midwestern university commenting on the early retirement initiative linked the decrease in tenured faculty with an improvement in equipment and updated materials. One campus news report described the early retirement program as an initiative to replace retiring faculty with "cheaper and more flexible assistant and associate professors" (Toothman, 1996). Similar to other organizations, universities have also had to develop policies and procedures for older adults who are re-entering the workplace after retirement, or who are remaining after the traditional age of retirement (Fisher, 1993; Dellman-Jenkins, Bennett, & Brahce, 1994). The new workplace challenge is shifting from downsizing to age-sizing: a readjustment in the median age of the workplace to permit the flow of new ideas and growth (Lavelle, 1997). To older adults remaining in the workplace past traditional age of retirement or returning in a second career position may cause the organization to rethink allocating training dollars as well as changing the attitudes and expectations of managers and younger employees towards an increasing number of older workers (Paul & Townsend, 1993; Hassell & Perrewe, 1995).

METHODOLOGY

This case study investigated the "contemporary phenomenon" of employment patterns of older workers in its "real-life context," a large midwestern university (Yin, 1994, p. 13). The research questions were: a) To what extent are employees over age fifty-five remaining or returning to the university labor force? b) How is the university adjusting to the changes in the labor force? c) What is the perceived experience of being an older worker in a

university environment? Multiple forms of evidence were collected including documents, descriptive statistics, and interviews. Documents were collected on policies, procedures, and training and development opportunities. These documents were supplemented by phone or e-mail conversations with individuals responsible for originating the documents.

Quantitative data were gathered from the employment data base maintained by the Office of Human Resources Research and Information (OHRRI). Using their reports, data was sorted by job classification, age, race, gender, and other descriptive categories. Descriptive statistics were used to examine trends in the data. The analysis of quantitative data was limited by the manner in which the university maintains the workforce data base. The only data available by age was for fiscal year 1995. This population of 2,256 (including student employees) ranged in age from 55 to 85.

In-depth, structured, open-ended interviews were conducted with twelve employees fifty-five and older. Participants represented faculty, administrative, and civil service classifications (CCS). Interview questions covered the areas of current work situation, career patterns, retirement, learning opportunities, opportunities for advancement, impact of institutional policies on quality of work life, younger workers, value of work, value of older workers, impact of disability and outside activities. Six men and six women between the ages of 55 and 68 composed the sample. One of the five faculty was a woman, one of the three administrators was a woman, and all four of the CCS employees were women. One CCS employee was Filipino, all other participants were European American. Within the categories of faculty and administration, four were full-time employees, and the remaining were retirees who had accepted anywhere from a 10% to 50% appointment. One faculty member from this group also held another part-time position outside the university.

LABOR FORCE: REMAINING OR RETURNING?

Analysis of the reports, documents, and interviews provided a glimpse into a university's relationship with older workers. Of the 18,384 university employees in 1995, 12% were 55 or older. This percentage is lower than the national trend for males at 37.8% and females at 24% (Bureau of Labor Statistics, 1994). Classification distribution of older workers was: 11% administrative, 20% faculty, and 9% CCS. "Approximate average years of service" was analyzed to determine the number of new hires among workers 55+. Workers with an average of five or less years of service were counted as new hires. Fifteen of the 2,235 non-student employees were identified for .05% return rate of older workers (OHRRI 1996).

Table 1: Workforce by Gender and Age

Age	Gender				
	Male		Female		% Workforce
55-65	1,019	.51	981	.49	.11
66-75	173	.71	70	.29	.90
76-85	10	.91	1	.09	.01
85+	00	00	2	1.00	--

Men and women are equally represented at ages 55-65. However, as age increases males occupy a greater percentage of the labor force. The data reflect a national trend that men are continuing to work beyond the traditional retirement age at a number exceeding females. Note the decline in labor force participation between 65-75, a 70% decrease for males and an 86% decrease for females. Men clustered in administrative/faculty (A/F) positions and women clustered in CCS positions.

Table 2: Job Classification by Gender (55+)

Classification	Gender			
	Males		Females	
A/F	890	.65	478	.35
CCS	284	.33	583	.67
Student Employees	7	.33	14	.67

N=2,256

Men were found in the more prestigious, less physically demanding, and higher paying positions at a rate twice that of women. Table 3 illustrates the attrition rate by gender and classification. Males in the A/F categories had a lower percentage of attrition than females or men in CCS. Women and men in CCS categories may have had less incentive to remain on the job or felt less valued in their positions. During FY '95 2,224 older workers (53% males to 47% females) left the university with 62% of the retirements from the A/F category attesting to the incentives for early retirement and greater benefits.

Table 3: Attrition by Gender, Age and Job classification

	Classification			
	A/F		CCS	
Age	Males	Females	Males	Females
55-65	751	435	262	533
66-75	130	41	2	50
76-85	9	1	1	0
85+	0	0	0	0

Interview responses differed according to A/F or CCS status. A/F participants worked for the challenge, because of a responsibility to the institution, the field, or "I think I can make a difference" (Maggy 047-049). An A/F participant indicated when considering retirement that the financial planning was the easy part for him, the harder part will be working out the details of the "career shift" (Bobby 044) of retirement on a more personal, psychological level. He still hadn't decided how he wanted to spend the majority of his time in productive "work." Of the eight F/A participants, four had retired from at least one position. Two of these had retired from the university to be hired back as a part-time administrator and a part-time instructor. The other two had retired more than once, changing careers every twenty years or for a new challenge.

It became quite clear that CCS workers did not make enough money to be comfortable with the idea of retirement. One admitted to not planning wisely financially and another stated that pay increases did not cover the increase in necessary deductions such as parking and medical. One CCS participant also worked part-time elsewhere, another responded she worked "So I can eat and live. Does that make sense to you?" (Karen 027).

UNIVERSITY POLICIES

In 1996 the university responded to the trends of returning older workers and workers remaining longer, designing policies which clarified the status of a returning worker and provided additional benefits for older workers that remained. The 1995 workforce summary indicated that among the work-group 55 years of age or older 9.5% or 213 workers occupied part-time positions. Almost all of these positions were in the faculty

/administrative classifications. In 1996 the university issued a statement that emeritus professors are eligible to work for 185 days in 18 months and may receive a third of their original salary. In addition, family and medical leave policies were amended to include taking care of the parents of older workers.

Participants did not consider the university policies a hindrance with respect to age. In fact, several participants explained that certain policies had been changed over the years and were more accommodating such as procuring special disability or regular parking stickers. Regular parking stickers are distributed by seniority, through the mail instead of standing in long lines, which one CCS participant had trouble doing because of her age and weight. Another CCS participant was unhappy with the new health care options which made using her long-time doctors more expensive because they were not on the new list of providers. The flexibility that came with early buy-outs and rehiring of faculty was appreciated by faculty. One F/A participant noted that the current method for calculating salaries for rehires was punitive because it was based on 80% of his retirement salary. CCS employees were not offered early retirement options and rehiring policies denied CCS employees any of the options available to F/A.

The financial impetus behind the early retirement incentives was obvious to all of our participants. They saw the effects as having "wrested those jewels" (Maggy 238) from the institution and "On the one hand that's good because maybe that means you can institute a lot of change that you couldn't have if they stayed" (Maggy 322-323). Another F/A participant believed the university was responsibly "enticing older professors to retire" to "free up positions," (Eddie 253, 250). There seemed an understanding and general acceptance of early retirement incentives by F/A. The subliminal message that younger workers were needed to make innovative contributions was evident, too.

PERCEPTIONS

Both CCS and F/A participants perceived the university and fellow employees as providing a hospitable environment for older workers. None of the participants felt discriminated against by the university with respect to their age. F/A believed that the university was a unique setting for an "older worker". One participant, a part-time instructor, "suspect[ed] that in many cases the work of older workers is viewed in a very positive light" because in higher education "their expertise continues to be valued" (Brad 218). Another participant holding an administrative and faculty position observed what others think of older workers "depends on where you're an older worker" (Jodi 269). She continued, saying "we have lost through retirement; we have lost people who still had a great deal to contribute" (Jodi 286-287). Switching from one institution to another would obviously bring up a question of the number of years remaining of productive life. The perceived value of older faculty in a high school setting is different than in a university setting. One F/A participant who's wife is a high school teacher said "older teachers are not given the same status as younger teachers. Older teachers are looked at in terms of people who are going to leave the system and, therefore, don't get as much recognition or support as and regard from their colleagues as the younger people do...I don't see that in terms of the university" (Eddie 216-219).

The idea of no longer being productive was unacceptable to many of our participants. CCS participants saw retirement as primarily a period to spend more time on personal interests such as family, travel, reading, or other hobbies, while faculty perceived retirement as a "continuation" of professional endeavors.

One F/A returned after an early retirement buy-out because of the financial advantages and the more flexible schedule. F/A participants viewed retirement as a "phase of life...rather

than just simply the cessation of [work-related] activities" (Brad 045-047) and it "does not mean leaving my profession" (Eddie 041) instead it will provide "freedom-release from systematic and routine obligations" (Eddie 044-045). Another F/A participant said "I don't like to use the word retirement; I like to say career change" (Ryan 063) going on to say "I believe we should be continually doing something whether it's paid work, volunteer work, just keeping active doing things..." (Ryan 068-069). This perception of retirement as a continuation of contributions was held by F/A. CCS participants did not feel they could continue to make contributions or that they are valued enough as workers to be offered alternative employment options after retirement. This perception was validated when opportunities for continued employment were open to F/A upon retirement but not for CCS positions.

FINAL THOUGHTS

Inequities in status and compensation continue throughout the later part of the working lifespan. Men tend to occupy the higher status and income positions. Non-whites account for 20 % of the workforce but occupied only 15% of the administrative and only 10% of the faculty positions while accounting for 62% of the civil service positions. Adult educators and human resource professionals are encouraged to examine the policies and practices of organizations with regard to supporting returning or remaining older workers. Policies should support continuing education, family leaves, career planning, and recognize that older workers may enter and exit the workforce during various life stages.

As our population ages, it will become increasingly important to embrace the older worker as capable of making significant contributions in productivity and expertise to their organizations. Opportunities to continue to work should be made available to both men and women working in a variety of jobs. The challenge to adult educators is to prepare organizations to adapt to a changing workforce and adapt the environment to accommodate older workers. Younger workers and remaining workers will need to rethink the role, function, productivity, and contribution of returning and remaining older workers. Present trends seem to indicate that older workers will compose an even larger percentage of the workforce. Notions of full time, part time, second or even third careers, lifelong learning, and expertise are issues that can be recast in the context of a changing and maturing workforce.

REFERENCES

Doering, P. (1990). Bridges to retirement: Older workers in a changing labor market. Ithaca, NY: ILR Press.

Dellman-Jenkins, M., Bennett, J. M., & Brahce, C. I. (1994). Shaping the corporate response to workers with elder care commitments: Considerations for gerontologists. Educational Gerontology, 20 (4) 395-405.

Fisher, J. C. (1993). A framework for describing developmental change among older adults. Adult Education Quarterly, 43 (2) 76-89.

Herz, D. (1995, April). Work after early retirement: An increasing trend among men. Monthly Labor Review 13-20.

Hassell, B., Perrewe, P. (1995). An examination of beliefs about older workers: Do stereotypes still exist. Journal of Organizational Behaviors, 16 457-468.

Lavelle, M. (1997, March 9). On the edge of age discrimination. New York Times Magazine 66-72.

Paul, R. & Townsend, J. (1993,). Managing the older worker-don't just rinse away the gray. Academy of Executive Management, 7 67-74.

Toothman, D.(1996, February 26). Faculty retirement funds help OSU. The Lantern, p.

U.S. Bureau of Labor Statistics, 1994 Statistical Abstract of the United States. Bulletin 2217, 2340

Yin, R. K. (1994). Case study research: Design and methods. (2nd Ed.). Newbury Park, CA: Sage.

David S. Stein, Ph. D. stein.1@osu.edu
The Ohio State University
287 Arps Hall
Columbus, OH 43210

Tonette S. Rocco, Ph. D. rocco.6@osu.edu
69 East First Ave
Columbus, OH 43201

Kelly A. Goldenetz, Instructor kgoldene@cscc.edu
Columbus State Community College
550 E. Spring St.
Columbus, OH 43215

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing and Continuing Community Education Michigan State University - October 15-17, 1997

ADULT LEARNING AND THE USES OF BIOGRAPHY

Steven Weiland
410 Erickson Hall
Michigan State University
East Lansing, MI 48824
517-355-2395
weiland@pilot.msu.edu

Abstract

There is abundant justification for the application of biographical methods to the study of adult learning. Such an approach--in effect supplying a "case literature" for the subject--is now widespread in the social and behavioral sciences. Biography focused on learning would provide opportunities for more concrete and interpretive representations of education over the life course. An outline of "Elements of Educational Biography" is proposed to help guide such inquiry.

With the title Creating Minds the innovative cognitive psychologist Howard Gardner (1993) employed suggestive wordplay to signify the intentions of his study of the lives of influential figures of this century in science, the arts, and other domains. The phrase refers of course to the distinctive characteristic of the book's subjects. But we are, I think, also invited to see Gardner himself as someone who has "created" the minds described in his text. That is, through an inventive new scheme for biographical inquiry in psychology Gardner hopes to guide his field toward fresh uses of the case study, or to make the work of cognitive inquiry into the life course more accessible to readers interested in allied subjects.

As a biographer, Gardner joins an important if diverse tradition in the social and behavioral sciences. It has waxed and waned in scholarship, chiefly in response to the growing authority of positivist styles of research in the academic disciplines. Accordingly, the case for biography often appears as a form of protest against such styles, or on behalf of greater variety in inquiry. In a famous example the sociologist C. Wright Mills (1959) complained in the late 1950s about the state of his own field and proposed the "sociological imagination" as the resource needed to guarantee the claims of social science. "The sociological imagination enables its possessor to understand the larger historical scene in terms of its meaning for the inner life and the external career of a variety of individuals." Only by focusing on individuals can the academic disciplines meet their obligations as forms of inquiry into human life. "No social study that does not come back to the problems of biography . . . has completed its intellectual journey" (p. 8). Mills asked for more "imagination" as a way of making the classic genre serve new purposes, as a format for joining work from several fields. He hoped for a more synthetic, accessible and usable sociology.

In what follows I explore the uses of biography--specifically a genre I call (after historian Lawrence Cremin) "educational biography"--for inquiry into adult learning, or even learning over the life course. *An educational biography is a narrative interpretation of a life which represents an individual's learning experiences.* Such experience can be variously defined, one of the tasks of educational biography being to identify the role and results of learning in a subject's life.

Narrative and Adult Learning

Focusing as it often does on the significance of experience, adult learning as a field of study and practice might have been expected to capitalize on narrative and life history forms of inquiry. Well known autobiographies like Benjamin Franklin's are occasionally cited as models of lifelong learning. But the uses

of original narrative forms remain largely unexplored in the study of adult learning even as they are gaining recognition in K-12 education with regard to both the lives of students and teachers (Connelly and Clandinin 1990; Witherell and Noddings 1989). The case for educational biography can be found in theoretical proposals and examples in the work of leading scholars in the fields of adult learning, the history of education, and cognitive psychology. While their subjects differ, Cyril Houle, Lawrence Cremin, and Jerome Bruner offer perspectives on inquiry in adult learning that illustrate a neglected convergence of interests and methods with significance for education across the life-span.

In a brief but influential account of The Inquiring Mind (1961), Houle urged attention to the subjective side of adult learning. His goal--in an unusual study based on in-depth interviews with twenty two adults--was to provide a simple but durable taxonomy of motives for adult learning. He was interested in two questions: "Why do such people think they are the way they are?" And, "Do their lives fall into any patterns which suggest cause and effect"?

Houle's study makes good use of details from his subjects' lives but it also suggests the desirability of biographical accounts of adult learning. It was not Houle's goal in The Inquiry Mind to go into depth in individual cases but in a later book (1984) he goes further in this direction, offering accounts of the "pattern of learning" in the lives of historical figures including Montaigne and Thoreau. While not actually biographical, this work demonstrate how the more deliberate temporal study of individual educational histories--with, I believe, the aid of developmental theory and other conceptual resources--can enrich the study of adult learning in novel and timely ways. Houle wisely alerts us to the hazards of believing in the "single cause" in accounting for life-span development and learning. Instead, he urges us, implicitly, toward recognition of a form of inquiry--for the inquiring mind of the scholar and organizational practitioner of adult development and learning--in which multiple causes, conflicting needs, and other factors can be vividly represented.

A rationale for educational biography as such can be found in the work of the late Lawrence Cremin, the leading historian of American education. "Individuals," he said, "come to educational situations with their own temperaments, histories, and purposes, and different individuals will obviously interact with a given configuration of education in different ways and with different outcomes." An educational biography focuses on the lifelong experience of education from the perspective of the individual. Such experience results from "the deliberate, systematic, and sustained efforts of others to transmit [or of the subject's own efforts to gain] "knowledge, attitudes, values, skills, and sensibilities" (Cremin 1976, p. 37).

In Cremin's authoritative three volume history of American education (a neglected source of ideas about adult learning) he offers samples of educational biography based on autobiographical and biographical accounts of obscure and well known subjects: for example, the nineteenth century mill worker Lucy Larcom (Cremin 1980) and the twentieth century politician Alfred Smith (Cremin 1988). Educational biography can, like Cremin's, make use of such print sources but it can also employ the research interview for what it may reveal about the meanings of education in the construction of personal narrative across the life-span.

Cremin favored biography, however limited by reliance on textual resources, for what it displays of a person's "educative style," or the configuration of disposition and habits peculiar to an individual in her or his learning projects across the three categories named above (Leichter 1973). Educational biography is a format for exploring this suggestive idea in relation to the lifespan implications of work on learning styles in higher education and career choice, or perhaps in relation to the ambitious and influential--in K-12 education--format for explaining fundamental cognitive differences in Gardner's pathmaking Frames of Mind (1983).

Educational biography can reflect the recent emergence of adulthood as a major theme in the study of human development. It can capitalize too on what is often called the "life-span perspective," with its emphasis on individual variability, growth throughout the life-span, and the significance of context in development, all key features of a life story even if many developmental psychologists prefer experimental and other methods. Life-span research rarely focuses on the single case. But leading psychologists (e.g. Levinson

1981) have proposed that studying individual lives is the most revealing form of inquiry in human development. The same might be said for educational research on adulthood. The study of adult learning can contribute to this (rediscovered) vanguard activity in human development.

Like human development, narrative is the object of considerable theorizing, a matter of legitimate concern for as (nominally) atheoretical and practical a field as adult learning. But, paradoxically, one influential theory is actually a justification for employing a natural vocabulary of narrative in representing the workings of the mind across the life span. Cognitive and educational theorist Jerome Bruner (1990) has proposed that the behavioral and social sciences have favored "paradigmatic" (or rule seeking) approaches over narrative ones, the latter aimed at revealing meaning in experience rather than rules for generalizing about it). Narrative is "natural" too in the sense that it functions as a part of the routines operations of living.

Bruner (1996) believes now in nothing less than the "narrative construction of reality." With his latest work Bruner can be said, like Cremin, to have recognized in adulthood a similarly rich domain for development and learning. And with the examples of Houle, Cremin, and Bruner in mind, educational biographers can recognize the utility of narrative without making their theoretical justification obscure the virtues of well told life stories. Experiments with the form aimed at finding the most effective way to give narratives theoretical interest--in human development and in the uses of narrative itself--will prompt the study of adult learning toward the realization of its multi-disciplinary potential.

Biography Toward Education

Educational biography differs from most inquiry reflecting the life-span perspective by focusing on the individual adult learner. Indeed, apart from the example of Houle, attention to individual learners is rare in the field of adult learning, despite the widely held assumption about the priority of personal experience in education, and the adult learner's independence and potential for "self-direction." Like other forms of modern inquiry, the study of adult learning, where it has not focused on institutional reform, has often subordinated the study of individuals to methods having the authority of the mainstream behavioral and social science (Merriam and Caffarella 1991).

Biography has had a place in the study of elementary and secondary education, generally under the heading of "qualitative methods," where there has been an effort to represent the experience of teaching and learning, and the work of schools as institutions, from the point of view of students and teachers (Goodson 1992; Smith 1994). Thus we are told that "Whatever the methods of the biographer, any prolonged study of another person is a better way of getting inside that person than through quick and impersonal quantitative surveys" (Campbell 1988, p. 72). In recent work on education there has been great interest in autobiography, or the "stories" that can be told by elementary and secondary school students and their teachers of their personal and professional experiences (Connelly and Clandinin 1991; Goodson 1992; Witherell and Noddings 1991).

Educational biography borrows from autobiography a focus on the subjective experience of the individual, on the meanings associated with learning across the lifespan. It adds to that the historical and critical perspective of the biographer who employs work from many disciplines and fields--explicitly and implicitly--to make biography an interpretive endeavor (Denzin 1989) . For educational biography as described here the key formal distinction is between a text written *by* a lifelong learner and a text written *about* one. Some well known American autobiographies--for example, those by Benjamin Franklin and Henry Adams--have education and learning as their theme. Still, the scholarly study of autobiography has rarely highlighted the mature educational interests of its subjects, or at least presented them in ways that would illuminate the character of learning across the lifespan.

Elements of Educational Biography

In pursuit of authenticity in the life history, the biographer (in any field) knows that she or he is always working at the project via reconstruction, that is relying on the subject's memory, or on documents and other materials useful in recovering what has happen in the recent or distant past. Within the scope of the "intellectual journey" as named by Mills, the problem of what can be known and how we come to know are present for the subject and the writer of an educational biography.

Writing about learning across the life-span requires first of all an *investigation* of experiences, events, ideas, relationships, and other essentials of the subject's life. Since all of the material is in language--and it is investigated jointly by the person who has lived the experience and the one seeking to give it written form--it carries many levels of signification.

Biography is also *interpretive* because its goal is to find meaning in human experience. Hence well-known problems in method--completeness, reliability, and generalizability--must be seen in light of the biographer's quest to bring forward the qualities of lived experience mindful too of how discourse conventions both give form to and constrain the activity of writing a life. The perspective of the subject must be given priority and the pace of moving through standard experiences maintained. A place must be found for "non-normative" experiences without under or over estimating their impact. And what cannot be told to an interviewer must be recognized if nowhere recorded--sealed over in the order and the flow of the narrative--as part of the joint reconstruction of a life.

Finally, giving form to lives is *interactive*--one person faces another--and to the degree that writers are self-conscious about it, the work can show how important themes in the learning experience of authors are revealed in such encounters. An educational biography can be reflexive in many ways, or display the author's recognition of her or his role according to variable disciplinary criteria of formats.

The "Elements of Educational Biography" that follow identify theoretical and practical considerations in planning, composing, evaluating, and using educational biographies. The list focuses on the "interpretive" significance of biography, that is the uses of the form in uncovering and representing the meanings of experience, thinking, learning, and feeling over time.

Table One

Elements of Educational Biography,
or What to Look For in an Adult's "Learning Career"

1. The individual's views about and attitudes toward learning across the life span, including the personal narrative or "story" an individual constructs of his or her "learning career" (perhaps reflecting relations between "highly structured", "moderately structured," and "unstructured" learning, or as these are often named, "formal, non-formal, and informal learning).

2. Motivations for learning across the life-span, including continuity and change in interests, activities, aspirations, and goals as these guide, and are guided, by "developmental tasks" (sequences of tasks over the life span reflecting an individual's age, gender, roles in the family, work, and community, etc.).

3. The results of "highly structured" learning in schools, colleges and universities, and other educative institutions, including knowledge, attitudes, skills, "know-how," etc.

4. Habits and forms of reflection on experience, including what is available from "moderately structured" and "unstructured" learning across the life-span.

5. Evidence of mastery of the "tools" needed in work, leisure, and other activities (e.g., planning, written and other forms of communication, use of computers and other kinds of technology, facility in group processes, etc.).

6. The combination of 3, 4, and 5, or what is known as a "learning style" (or "educative style," "way of knowing," or "frame of mind"); favored form(s) of learning characteristic of an individual over a lifetime and the changes observable in the form(s) and the person.

7. Features of human development associated with a particular theory of adulthood and aging, or some combination of theoretical perspectives in cognition and personality and their relations (e.g., stages or phases of the life cycle, contextual development, the roles of sex and gender, meanings of race and ethnicity, the relations of "continuity" and "change," capacities for "adaptation," "creativity," "well being," "wisdom," "successful aging," etc.).

8. The status of physical and mental health across the lifespan and their impact on cognition and personality, including the roles of normative and non-normative events, and of changing attitudes (personal and public) toward the capacity for learning in adulthood and old age.

9. Personal and professional relations, or formats of familial, institutional, workplace, and civic collaboration and cooperation as sources of, or resources for, learning across the life-span.

10. Social and historical conditions influencing the life history, "learning career," and "learning style" of the individual in his or her particular circumstances (e.g., national or cultural patterns in age-graded "life events" or "developmental tasks"; regional, national or global economic trends; the history of professions and occupations, demography and child rearing practices, federal and local policies for support for education and training, etc.).

The "Elements" are not intended to be exhaustive, but reasonably comprehensive, and most of all suggestive to writers and readers in the field of adult learning interested in expanding that field's discursive practices with biographical narratives.

Conclusion: Recognizing the Adult Learner

Educational biography can recognize the lifespan experience of education in many walks of life, for the capable if "ordinary" individual as well as the highly creative one. And, it can benefit from adult developmental formulations such as the "life-span perspective" and from the identification of themes and methods in the practices and critical study of biography or life history in the academic disciplines. Conviction and method in the study of adult learning might fruitfully reach beyond the lessons of demography, the restructuring of institutions, the (often) decontextualized study of learning and teaching, and the uncritical examination of educational experience. There is the risk in educational biography of valorizing the adult learner in a new form. But the gains in making adult learning more concrete and more critical can be justified not only by the current limits of inquiry in the field but by work in allied fields, particularly human development and life history narrative including biography.

Presented at the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education
Michigan State University -- October 15-17, 1997

References

Bruner, Jerome. 1990. Acts of Meaning. Cambridge, MA: Harvard University Press.

-----. 1996. The Culture of Education. Cambridge, MA: Harvard University Press.

Campbell, Jack. 1988. Inside Lives: The Quality of Biography. In Robert Sherman and Rodman Webb (Eds.), Qualitative Research in Education: Focus and Methods. New York: Falmer.

Connelly, F. Michael and Jean Clandinen. 1990. Stories of Experience and Narrative Inquiry. Educational Researcher, 19 (5): 2-14.

Cremin, Lawrence. 1976. Public Education. New York: Basic Books.

-----. 1980. American Education: The National Experience, 1783-1876. New York: Harper and Row.

-----. 1988. American Education: The Metropolitan Experience, 1876-1980. New York: Harper and Row.

Denzin, Norman. 1989. Interpretive Biography. Newbury Park, CA: Sage.

Gardner, Howard. 1983 Frames of Mind. New York: Basic Books.

-----. 1993. Creating Minds. New York: Basic Books.

Goodson, Ivor. 1992. Studying Teachers' Lives. New York: Teachers College Press.

Houle, Cyril. 1961. The Inquiring Mind. Madison: University of Wisconsin Press.

-----. 1984. Patterns of Learning. San Francisco: Jossey-Bass.

Leichter, Hope Jensen. 1973. The Concept of Educative Style. Teachers College Record, 75: 239-250.

Levinson, Daniel. 1981. Explorations in Biography: Evolution of the Individual Life Structure in Adulthood. In A. I. Rabin (Ed.), Further Explorations in Personality. New York: Wiley.

Merriam, Sharan and Rosemary Caffarella. 1991. Learning in Adulthood. San Francisco: Jossey-Bass.

Mills, C. Wright. 1959. The Sociological Imagination. New York: Oxford University Press.

Smith, Louis. 1994. Biographical Method. In Norman Denzin and Yvonna Lincoln (Eds.), Handbook of Qualitative Research. Newbury Park, CA: Sage.

Witherell, Carol and Nel Noddings. (Eds.). 1991. Stories Lives Tell: Narrative and Dialogue in Education. New York: Teachers College Press.